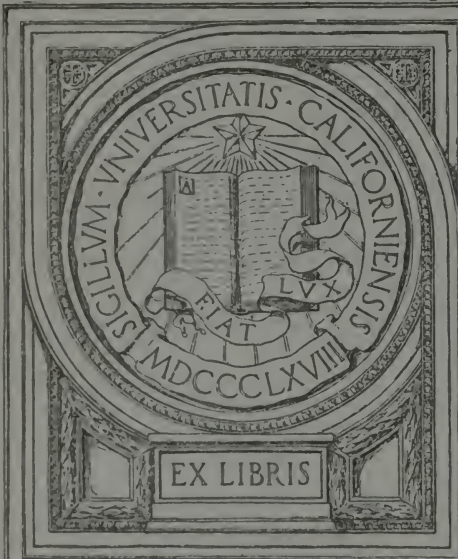


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ELEMENTARY

HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

NEW EDITION WITH CORRECTIONS.

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P R E F A C E .

THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

P R E F A C E

T O T H E S E C O N D E D I T I O N .

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

CONTENTS.

	PAGE		PAGE
ORTHOGRAPHY.		§ 31. Verbs. Their Species.....	29
§ 1. The Letters.....	1	§ 32. Perfect Verbs.....	30
§ 2. Their Classification.....	3	§ 33. Kal Preterite and Infinitives	31
§ 3. The Vowel-Letters.....	5	§ 34. Niphal, Piel. and Pual Pre-	32
§ 4. The Vowel-Points.....	5	terites and Infinitives....	32
§ 5. Sh'va.....	6	§ 35. The remaining Preterites and	34
§ 6. Pattahh-furtive.....	7	Infinitives.....	34
§ 7. Quiescence of the Vowel-	8	§ 36. Kal Future, Imperative, and	35
Letters.....	8	Participles.....	35
§ 8. Scriptio plena and defectiva	9	§ 37. Niphal, Piel, and Pual Fu-	37
§ 9. Syllables.....	10	tures, etc.....	37
§ 10. Resulting Vowel-changes... 12	12	§ 38. Hiphil, Hophal, and Hith-	39
§ 11. Kamets and Kamets-Hha-	13	pael Futures, etc.....	39
tuph.....	13	§ 39. Peculiar Forms.....	40
§ 12. Daghesh-lene.....	14	§ 40. Paragogic and Apocopated	41
§ 13. Daghesh-forte.....	15	Future and Imperative... 41	41
§ 14. Mappik.....	15	§ 41. Vav Conversive.....	42
§ 15. Raphe.....	16	§ 42. Verbs with Suffixes.....	43
§ 16. Accents.....	16	§ 43. Gender and Number of Nouns	45
§ 17. Position of the Accent.... 17	17	§ 44. Feminine, Dual, and Plural	46
§ 18. Recession of the Accent... 18	18	§ 45. Dual and Plural in Feminine	49
§ 19. Pause Accents.....	18	Nouns.....	49
§ 20. Consecution of Accents.... 19	19	§ 46. Construct State.....	50
§ 21. Makkeph.....	20	§ 47. Its Formation.....	51
§ 22. Methegh.....	20	§ 48. Paragogic Vowels.....	52
§ 23. K'ri and K'thibh.....	21	§ 49. Nouns with Suffixes.....	53
ETYMOLOGY.		§ 50. Irregular Nouns.....	55
§ 24. Prefixed Particles.....	23	§ 51. Imperfect Verbs.....	56
§ 25. The Article.....	23	§ 52. Guttural Verbs.....	57
§ 26. He Interrogative.....	24	§ 53. Pe Guttural Verbs.....	57
§ 27. Inseparable Prepositions... 25	25	§ 54. Ayin Guttural Verbs.....	58
§ 28. Vav Conjunctive.....	25	§ 55. Lamedh Guttural Verbs. ,	59
§ 29. Personal Pronouns.....	26	§ 56. Pe Nun Verbs.....	60
§ 30. Other Pronouns.....	28	§ 57. Ayin Doubled Verbs... ..	61
		§ 58. Pe Yodh Verbs.....	63

	PAGE		PAGE
§ 59. Ayin Vav and Ayin Yodh Verbs.....	64	GRAMMATICAL TABLES.	
§ 60. Lamedh Aleph Verbs.....	65	I. The Letters.....	83
§ 61. Lamedh He Verbs.....	66	II. Classification of the Letters. The Points.....	84
§ 62. Doubly Imperfect Verbs....	68	III. The Accents.....	85
§ 63. Unusual Forms.....	68	IV. Inseparable Prepositions and other Prefixes....	86
§ 64. Quadriliteral Verbs.....	69	V. Pronouns. Verbs, their Species.....	87
§ 65. Numerals.....	69	VI. Paradigm of Perfect Verbs,	88
§ 66. Separate Particles.....	70	VII. Paradigm of the Perfect Verbs with Suffixes....	90
SYNTAX.		VIII. Paradigm of Pe Guttural Verbs.....	92
§ 67. The Copula.....	71	IX. Paradigm of Ayin Guttural Verbs.....	93
§ 68. The Article.....	71	X. Paradigm of Lamedh Guttural Verbs.....	94
§ 69. Nouns definite without the Article.....	72	XI. Paradigm of Pe Nun Verbs	95
§ 70. Adjectives.....	72	XII. Paradigm of Ayin Doubled Verbs.....	96
§ 71. Demonstrative Pronouns....	72	XIII. Paradigm of Ayin Vav and Ayin Yodh Verbs.....	98
§ 72. Comparison of Adjectives...	73	XIV. Paradigm of Pe Yodh Verbs	100
§ 73. Numerals.....	73	XV. Paradigm of Lamedh Aleph Verbs.....	101
§ 74. Apposition.....	74	XVI. Paradigm of Lamedh He Verbs.....	102
§ 75. The Construct State.....	74	XVII. Declension of Nouns.....	104
§ 76. Tenses of Verbs.....	75	XVIII. Paradigm of Nouns with Suffixes.....	107
§ 77. The Preterite.....	75	XIX. Numerals.....	108
§ 78. The Future.....	76	XX. Consecution of Accents...	109
§ 79. The Secondary Tenses.....	77	LESSONS IN READING HEBREW..	111
§ 80. Participles.....	77	LESSONS IN WRITING HEBREW..	137
§ 81. The Infinitive.....	78	HEBREW-ENGLISH VOCABULARY..	175
§ 82. Object of Verbs.....	78	ENGLISH-HEBREW VOCABULARY..	185
§ 83. Verbs with more than one Object.....	79		
§ 84. Adverbial Expressions.....	79		
§ 85. Neglect of Agreement.....	79		
§ 86. Compound Subject.....	80		
§ 87. Repetition of Words.....	81		
§ 88. Relative Pronouns.....	81		
§ 89. Conjunctions.....	31		

ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY

§ 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1. Ā'leph	א	———	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	———
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; ך is *bh* or *v* and ךּ *b*; ם *gh*, םּ *g*; ך *dh* as *th* in *the*, ךּ *d*; ן *kh* as the German *ch* in *ich*, ןּ *k*; ף *ph* or *f*, ףּ *p*; ץ *th* as in *thin*, ץּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ם may be pronounced *g* like םּ, and ן *k* like ןּ. The letter ן with a dot over its right arm has the sound of *sh*, and is called *Shin*; ן with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ך and ךּ are represented by *t*, ן and ןּ by *k*, ן and ןּ by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ך and ךּ require a doubled letter or two letters combined to represent them; ך is the simple *h*, ך has a stronger sound as of rasping the throat, and is represented by *hh*; ךּ is *ts* in *sits*.

6. Five of the letters have two forms; ך, ן, ן, ף, ץ (combined in the memorial word ךּןןןן *kimnappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ן, ן, ן, ן, or the letter closed up. ן.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth Kaph-lamedh Yodh-mem-yodh He-aleph-resch-tsadhe Zayin-resch-ayin Koph-tsadhe-yodh-resch Hheth-mem Iiheth-resch-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1–3 on page 133, and give the equivalent of each.

§ 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אָהַחֵע)	<i>ah^ahha</i>	
Palatals	ג	י	כ	ק	(גִּיכֵק)	<i>gīkhak</i>	
Linguals	ד	ט	ל	נ	ת	(דֹּטְלֵת)	<i>datleneth</i>
Dentals	ז	ס	צ	ש	(זִסְצֵשׁ)	<i>zastsash</i>	
Labials	ב	ו	מ	פ	(בִּימָפּ)	<i>būmaph</i>	

א though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer on occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.
	}	א	ה	ח	ע	Gutturals.
Medium	{	ל	מ	נ	ר	Liquids.
	}	ז	ס	צ	ש	Sibilants.
Strong	{	ב	פ	} Aspirates and Mutes.		
	}	ג	כ			ק
	}	ד	ת			ט

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אֵיתָן מֹשֶׁה וְכֵלֶב (*ēthān mōshe v'khelebh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. ג, ר, ז, ה, ט, ס, ע, פ, צ, ק, ר.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵהוֹי *eh'e'vi*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בֵּין *bīn* or *bēn*; קוֹם *kōm* or *kūm*; גַּלְיָה *gālā*, *gālō*, *g'lē* or *gōlē*; תְּשׁוּבָנָה *t'shūbhēnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

<i>Long Vowels.</i>		<i>Short Vowels.</i>		<i>Doubtful Vowels.</i>
Kā'mets ֿ ā		Pat'tahh ֿ ä		Hhī'rik ֿ ī or ĩ
Tsē're ֿ ē		Se'ghōl ֿ ě		Shū'rek ֿ } Kib'buts ֿ } ū or ũ
Hhō'lem ֿ ō		Kāmets-Hhātūph ֿ ǒ		

a. The vowel ā is pronounced as in *father*, ä as in *fat*, ē as in *there*, ě as in *mol*, ī as in *machine*, ĩ as in *pin*, ō as in *note*, ǒ as in *not*, ū as in *rule*, ũ as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by ם or preceded by ם it coincides with the diacritical point over the letter e. g. מֶשֶׁה *mōshe*, שֹׁנֵי *sōnē*; when it follows ם or precedes ם it is written over its opposite arm e. g. שִׁמְרֵי, תִּרְפוֹשׁ *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) ם will be *ōsh* and ם *ōs*; if it have itself no other vowel point ם will be *sō* and ם *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ך in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ך it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, †, †, †.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, rābh, yēt, khōl, kōl, khāmus, †āmāl, mē*ōyēbh, shō*ēl, sōlōth, †im, *ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, šōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מִטָּר , גֶּן , הָרֵע , שָׁר , יָזַר , שְׁלַח , מִטָּהו , מִשָּׁל , רָשָׁב ,
 עֲשָׂה , גָּשׁו , שָׂרָק , *הָקַד , *עָזַר , אָם , שְׁלֹשָׁם , קָמוּ .

* Kamets-Iihatuph.

§ 5. *Sh'va.*

1. Sh'vā ׀ is placed under vowelless consonants to indicate the absence of a vowel, e. g. מְמַלְכְּתִי *me·mlakhti*

At the end of words, however, it is omitted: בַּל (not בֶּל) *bal*, סִגְר (not סִגֶּר) *sōgēr*, unless the last letter is ד, or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁת *kōsht*, אֵט *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פְּקֹד *p'kōdh*, בְּרִי *brū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhâtēph-Pattahh ֶֿ; thus הָרוֹג <i>h^arōgh</i>
		Hhâtēph-Seghol ֶֿֿ; thus הָיוֹת <i>h^eyōth</i> .
		Hhâtēph-Kamets ֶֿֿֿ; thus הָלִי <i>h^olī</i> .

§ 6. *Pattahh-furtive*.

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ע, ה or the consonant ה at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְּהָה *gābhō^ah*, לַקָּחָה *lāka^ahht*. Comp. in English *fire*, pronounced *fī^r*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction :

Sh'näyīm, th'nū, y'dhēkhēm, h^arāghām, y'hōshū^a†, *lōl₁, mō†°mādh, khă^a*shēr, mīlhhāmōth, bh'šimhhäthkhēm, lě^e*. khōl, z'bhūl, yă†^alēhū, šāmēhh, s'bhībhothäyikh, rākī†, dh'ghäth, yēš†.

§ 7. Quiescence of the Vowel-Letters.

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בֹּר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶֿה *lōvē*, שֵׁיֹוֿ *sēyō*, but מוֹט *mōt*, בֵּית *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *ī*; but they are consonants if preceded by any other vowel sign, חֵי *hhē*, בֵּי *bī*, but חַי *hhay*, גֹּי *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אַרְצֵהָ *artsā*, but אַרְצֵהָ *artsāh*.

Final א is invariably quiescent, if a vowel precedes. לָ *lā*, בָּ *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיָּרָא *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as יָאֲרִימָה do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יוּ , or at least is neglected in the pronunciation, thus יָבִירִי דְּבַחְרָאוּ, אָנָּו.

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , לְאֲדָנִי , הַאֲסֻפָּסָה , הַלְכִיָּא , יָרָאָה , אֲנִיל , אֲנִן , אֲיִשׁ ,
 אֵיתָן , הִנֵּה , נוּ , יִישֵׁר , עָלָי , נֶאֱמָה , עֲוֹן , לֵאמֹר , עֲרָה , תָּבֵן ,
 פֶּלֶל , זוּ , הוּר , אֲוִסְרִים , רְקִיעַ , מְלָכָה , מְלָכָה , חָטָא , גִּיָּא , עֲדוּת ,
 עֲרֹת , הַשְׁתַּחֲוֹת , בְּנוֹתַי , בְּנוֹתָיו .

¹ The Shurek is regarded as belonging to the ר , and א is quiescent. ² *ish*, not *iyōsh*. ³ The Hholem belongs not to the ר , which has Sh'va, but to the ו ; the word is hence to be read *ēdh'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אותות *ōthōth*, שְׁלִישִׁים *shalīshīm*, מוֹת *muth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֹתוֹת , שְׁלִשִׁים , מֹת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינִי *linū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yīrash*, יַחַר *yīhhar*, תָּמִשׁ *tāmūsh*. מִשְׁכָּב *mūshkābh*.

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, *ōthō, yāshōbh, lānū, zě, bhō, hēķīmū, yāmūsh, mōshě, bhūl, yākūtsū, *ābhīnū, hăṭīdhōthī, māyīm, *āvěn, mě, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial ו must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָּ *mā*, הַקְמָה *h^akē-mō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נִשְׁמַרְתֶּם *nish-mar-tem*, נֶרְדָּה *nērd*.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus *זָרוּעַ* *z'rō^a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, *תִּזְרוּהוּ* *tiz-k'rū*, *זִכְרֵי* *zō-kh'rē*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, *חֲסִידוֹ* *hhas-dō*. *קֹמְנָה* *kōm'-nā*; if it be doubled by Daghesht-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, *יִתְנוּ* *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in *תַּחֲרוּגוֹ* *tă-hă-r'ghū'* and *וַיְבַקְשׁוּ* *văy'bhăk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, *וַיְבַקְשׁוּ* for *וַיְבַקְשׁוּ*, *יְבַחֵל* *y'bhă-hêl* for *y'bhăh-hêl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, *תַּחֲרוּגוֹ* for *תַּחֲרוּגוֹ* *tăh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, *הַיָּחַ* for *הַיָּחַ*, *בְּדַחַת* *b'dăh'ghăth* for *בְּדַחַת*, *וַיְהַלֵּךְ* for *וַיְהַלֵּךְ*, *קְדָשִׁים* *kō-dhăshîm* for *קְדָשִׁים*. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. *צִלְלוֹ* *tsil'wō*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-ra-**ēl'*, gho-yim', bh'no-the-hēm', u-bh'**o*-ts'ro-thă'yikh, khu-shăn', rish-*†*a-thă'yim, mē'-lekh, bh'bhiṭ-nō', li-hu-dhā', *†*^azobh-khēm', yith-*ḵa-†ē'*ha.

Write and divide into syllables:—

Üniḵnēkhēm', yēsh'bhū', hūm̄tsāthō', yikhrā*†*ēm', shīghyōnōth', bhě^{*}mūnāthō', v'lār'**ū*bhēnī', thăh^arō'ghū, shōlē^ahh'.

§ 10. *Resulting Vowel-Changes.*

Certain vowel-changes result from the foregoing rules, viz. :—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דִּבְרֵי *dibhrē* for דְּבְרֵי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יַעֲמֹד *ya^amōdh* for יַעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלְכוֹ *mol'khō* for מִלְכוֹ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מִלְכוֹת from מִלְכָה, הֶסֶב, לִקְחָה. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמֵרֵי from שְׁמַע, but שְׁמֵרֵי not שְׁמֵרֵי from שְׁמֹר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּי for יִרְבֵּי, לִקְחָה for לִקְחָה, מִלְכָה for מִלְכָה. If either consonant is a guttural Pattahh is mostly used instead, יִחַן, פִּעַל, יִצַח. If either consonant is ך, Hhirik is used; if the second

consonant is ו it will rest in Shurek, כָּלִי, בָּיִת, but מֶנֶח.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of רָנִיחַ we find רָנִיחַ *yā-nī^ahh* or רָנִיחַ *yan-nī^ahh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סָתְרוּ from סֹתֵר, לָגַל from רָגַל.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (◌◌), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מָנַח *mā'veth*, דָּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֲפָשִׁי *hhöph-shī'*, וַתָּשֶׁב *vattā-shöbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (◌◌◌), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲכָמָה *hhök'h-mā*, חֲכָמָה *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּהָרִי *böhh^orī*, תִּעֲבָדְםָ *tööbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַיְנַיֵּחַ with the prefixed conjunction *vōniyyōth*, הַיְנַיֵּחַ with the article *hūniyyā*; שְׂרָשִׁים *shōrāshīm* from שָׂרַשׁ, חֲרָשִׁים *hhārāslām* from חָרַשׁ; שְׂמָרָה in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shānrā*

EXERCISE 8.

Apply the foregoing rules to the words that follow.

זָקַם , מְלָכִים , דְּבָקָה , דְּבָקָה , דָּת , פָּרָשׁ , פְּקָדָנִי , נַחֲרוּ , שְׂכָנָה .

Write:—

Yā'hóm, *āz', *ōznām', māl'khū', mōl'khō', dhābhār',
mōhh^orābhōth', hhākh'mā', hhōkhmā', nō†ōbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters ד ג ב כ פ ה (בְּגַד כְּפָתָה) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesl-lene, בְּגַדְהֶם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesl-lene הַיְיָהּ , Gen. i. 2; but if the accent is disjunctive, Daghesl-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמֵנוּ כְּדַמּוּתֵנוּ , Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesl-lene:—

Yāshabh bhā†fir †adh †ōm'dhō liphnē hā†ēdhā l'mishphat †adh mōth khōhēn ghādhōl.

V†āšitā hhesed †al †abdekā kī bib'rīt *dōnāy hēbē*†ā et abd'kā v'†im bī †āvōn h'†mitēnī v'†ad *ābikā lō* t'†bī.†ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיִּימַל *vayyim-māl*. It is never found in the gutturals א ה ח, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְרַתָּה *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיִּצַו *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as עֲנִיבִי *inn'bhē* for עִנְבִי *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִוְּמִי צֵאִי *kūmū ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיִּחַף *vay'hhaph* for וַיְחַף *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *malkāh*, מַלְכָּה *malkā*.

EXERCISE 10.

Write:—

Shībbätstā, bātṭābbā†ōth, dābb'rāh, *dhābb'rā, gülgölto, bikkārtim, väyyībbāk'†ū, häyyüllādh, tūkh'lū, †āšīthā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחֲוֶהוּ , מִמְּנֵי , עֲמֹה , כְּרַמְלוֹ , הַבְּלִיעַל , תִּלְבַּשְׁנָה , אֲתָם , כִּתְנִחוֹ ,
הָדָה , וַנְגָדוּ , מִפְּנִים , פְּנִים , לְרַגְלָהּ , צְלִיחָה , הַצִּילוֹ , תִצְוֶנֶי ,
שׁ מֵעַתָּה , כְּנֻעַת , יַחַד , גִּדְפוֹ , אוֹרְךָ , הַטוֹתָהּ , בַּמְלִיךְ , בִּשְׁוֹקִים ,
אֲתָקֶנֶךָ , אֲקַבְצֶנֶךָ , יְכוּנְנֵי , מַעֲלָה לָהּ , הַפְסִים , וַיִּפֹּל , פָּלִי .

§ 15. *Raphé.*

Rāphé is a small horizontal stroke placed over a letter and denotes the opposite of Daghash-lene, Daghash-forte, or Mappik, as the case may be: הִוְוָסְדָּהּ *hivvās'dhā* not *hivvās'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הַרְגַּ, הַדָּבָר. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, הַרְגַּל for מַרְגֵּל, הַרְגִּל for יַרְגִּל.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הַרְגִּוּ, הַדְּבָרִים.

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הַרְגָּתֶם. *b.* Personal terminations of verbs and the paragogic vowels הַ, הֶ, and יִ, when they do not cause the rejection of the vowel previously accented, קָמָה, הַהֲרִימִי, but הַרְגִּי.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, קָלוּתַ, קָל, מַאֲסָתֶנּוּ, מַאֲסָתָ, מַאֲסָ.

The suffix הַ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, יַרְדֵּה, יַלְדֵּה, אָבִיהַ.

4. A consonant appended to a long final vowel draws the accent to the ultimate, רַמְוֹתָוּן, רַמְוֹתָוּ.

5. Appended mixed syllables always receive the accent, מִלְכָּם, מִלְכָּם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיִּאָמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַיֹּאמֶר.

EXERCISE 11.

Accent the following words :

*ābh and the derived forms hā*ābh, *ābhī, *ābhīnū, *ābhīk, *ābhōth, *^abhōthēnū, lă*^abhōthēhēm.

Pāḳādh' and the derived forms pāḳ'dhū, pāḳādhnū, pāḳādhtī, p'ḳādhtiv, p'ḳādhtēm, yīphḳōdh, hīphḳīdh, yāphḳīdhēhū, hīthpāḳ'dhū, hāmmūphḳādhīm.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לְיָדָה Gen. 1 : 5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אָנְכִי, אָנְכִי; or *vice versá* upon the ultimate in place of the penult, וַיִּאָמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (.) or (˘) to (˙) אָמַר, אָמַר; אָרַב, אָרַב.

2. Restore vowels dropped in inflection, דְּבַרְךָ, דְּבַרְךָ.
3. Change simple Sh'va to Seghol, יְהִי, יְהִי.
4. Change compound Sh'va to the corresponding long vowel, אֲנִי, אֲנִי.

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnabh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnabh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bbi^a, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph' (-) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אֶם-תִּקְעֶשְׂהוּ-לִי

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כָּל-עוֹף, or else receive the secondary accent Methegh, § 22, אֶיךָ-יִרְאֶה.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghash-forte conjunctive whenever the former ends in *a* or *è*.

Kōl yišrā*ēl, yāl'dhā lō, *ēth *ēllē, *ēthmōkh bō, tih'yē lī, tēn lī, sh'lōsh *ēllē, y'bhākḳēsh dā†ath, l'khā nā*.

§ 22. *Methegh.*

1. Methhegh (-) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וּמִהֲתִיכִלוּחַ, יִרְאֶה-לּוֹ.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאָמְרוּ; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לְאֶשֶׁר, וְהִרְדּוּ, and frequently when the Sh'va is simple, לְמִנְצָה.

4. The place of Methhegh is often supplied by an

accent chosen agreeably to the laws of consecution,
 אֲנַחֲמֶם.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē**lōhē'*, lă**dhōnēhēm'*, mēhāmmă†*rākhā'*, †*āmmīnā-dhābh'*, bēn-hā**āmā'*, bē^r*rākhnūkhēm'*, vāyyīr**ū'*, hān-nōgh**šīm'*, hā**īshshā'*, mē**ārṭsō'*, lāthēth-lā'nū, hīthhāl-lēkh-nō**hh'*, mē†*bhōdhāth'khēm'*.

§ 23. *K'ri and K'thibh.*

1. K'ri (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'ri are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲלֹהִים and pointed יְהוָה; so the pronoun הוּא is read הִיא.

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lārībh k'ri; šīmā k'thibh—šūmā k'ri; †āšīthī k'thibh—†āšīthā k'ri; bīsh'nāth k'thibh—bāsh-shānā k'ri; †ābhđō k'thibh—†ābhđēkhā k'ri; hōtsīthihā k'thibh—hātstsīthūhā k'ri; bh'yīšrā*ēl k'thibh—yīšrā*ēl k'ri; p'rāth read but not written; *īm written but not read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הַיּוֹאֵר, הַמְדַבֵּר, but הַבְּרָכָה, הַכְּתוּבָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ה Pattahh is mostly retained, § 9. 7, הַחֹשֶׁבֶת, הַהוֹאֵר, הַחֹשֶׁבֶת, הַחֹשֶׁבֶת, הַחֹשֶׁבֶת but הַחֹשֶׁבֶת, הַחֹשֶׁבֶת.

a. The nouns אֶרֶץ *earth*, הַר *mountain*, and עַם *people* on receiving the article lengthen their vowels to אֶרֶץ, הַר, and עַם.

4 Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ה and ע only takes place, when the article stands upon the second syllable before the accent, הַחֵג, הַחֶכֶם, הַהַלְלִים, הַעֲרִים, but הַהָר, הַיָּם.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, הַנֵּלְךָ *we shall go*, הַנֵּלְכָה *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הַיִּדְעֶתֶם *do ye know?* הַיֵּלֵךְ *shall I go?* Before gutturals with Kamets it is changed to Seghol הַיְהִיָּה *it was*, הַיְהִיָּה *was it?*

EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, *a*, הַיִּדְעֶתֶם not הִידְעֶתֶם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זָרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָהָר river; אֲרֶץ¹ earth; עַם people; חַי or חַיִּי living; דְּבָרִים words; כְּתֹפֵיִת shoulders.

See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אָמַח, אָנְכִי, תְּבוּאָה, שִׁמְרֹן, קָלוֹ, בֶּן, אִם, עוֹד, זֹאת, עֵינִי, חֹזֵק, לְמַעַנְהוֹ, טוֹב, אֲמִנִים, שְׂתִיָּה, אֵל, לֹאֵל, שְׂכַחְתָּם, תָּמוּ, בָּאת, אֲתָה, תִּשְׁפֹּט, תַּחַת, מְכַבֵּד, חָקֵר, רִאיוֹת, רִאיוֹת, מְכַסֶּה, אֲדָרֶשׁ, בָּעַד, מַעַט, גַּם, רַב.

¹ Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions*

1. The prepositions ב, כ, and ל are regularly prefixed with Sh'va, בְּרֵאשִׁית, כָּכֹל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרֵקִיעַ for בְּרֵקִיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, כְּאֵרִי, לְאֵכֹל, בְּהֵרִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, כְּזֹאת, לְנֶפֶשׁ; before the article its ה is rejected and the vowel given to the preposition כְּהַדְבָּר for כְּהַדְבָּר, לְהֶאֱרָץ for לְהֶאֱרָץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָי, לְאֱלֹהִים for לְאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable also in the inf. const. אָמַר *to say* after ל, לְאָמַר but בְּאָמַר, בְּאָמַר.

2. The preposition מִן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesh-forte in the next letter, מִדְּרֵךְ for מִן דְּרֵךְ. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִהַרְצֵה for מִן הַרְצֵה, but מִהַרְצֵה.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, כְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֵשֶׁךְ, וְהֶאֱרָץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek וּבְיָוֶן; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיְהִי; before a guttural with

compound Sh'va it receives the corresponding short vowel , גַּאֲלִי , וְעֲדוּז , וְהֶלִי ; before monosyllables and disyllables accented on the penult it frequently receives a pretonic Kamets וְרַע , וְבֹהִי .

VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. <i>man</i>	כִּי prep. <i>according to, as, like.</i>
אוֹר n. m. <i>light</i>	כּוֹכָבִים n. m. pl. <i>stars</i>
בְּ prep. <i>in</i>	לְ prep. <i>to, for</i>
בְּהֵמָה n. f. <i>beast, cattle</i>	לֹא adv. <i>not</i>
בַּיִת n. m. <i>house</i>	לֶחֶם n. m. f. <i>bread</i>
בֹּקֶר n. m. <i>morning</i>	לַיְלָה n. m. <i>night</i>
בָּשָׂר n. m. <i>flesh</i>	מִן prep. <i>from</i>
וְ conj. <i>and</i>	עַד prep. <i>unto, until</i>
חֹשֶׁךְ n. m. <i>darkness</i>	עָרֶב n. m. f. <i>evening</i>
יוֹם n. m. <i>day</i>	שָׂדֵה n. m. <i>field</i>
יָם n. m. <i>sea</i>	שָׁמַיִם n. m. pl. <i>heaven</i>
יָרֵחַ n. m. <i>moon</i>	שֶׁשׁ n. m. f. <i>sun.</i>

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29 *Personal Pronouns.*

1 The personal pronouns are the following, viz :

SINGULAR.

- | | | |
|----|----------|-----------------------------------|
| 1. | <i>I</i> | אֲנֹכִי ānōkhí', אֲנִי 'nī |
| 3. | { | <i>Thou m.</i> אַתָּה attā' |
| | | <i>Thou f.</i> אַתְּ (אַתִּי) att |

3	{	<i>He</i>	הוא hū
		<i>She</i>	היא (היא) hī

PLURAL.

1.	<i>We</i>	אֲנֵחֶנּוּ 'nāhh'nū,	נִחְנֶה nahh'nū,	אֲנֵנו 'nū
2	{	<i>Ye m.</i>	אַתֶּם attem'	
		<i>Ye f.</i>	אַתֶּן attēn',	אַתֶּנָּה attē'nā
3	{	<i>They m.</i>	הֵם hēm,	הֵמָּה hēm'mā
		<i>They f.</i>	הֵן hēn,	הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.	
1. <i>Com.</i>	י נִי	נִי	
2. {	<i>Masc.</i>	הָ	כֶּם
	<i>Fem.</i>	הָ	כֶּן
3. {	<i>Masc.</i>	הוּ	ם הֵם
	<i>Fem.</i>	הִי	ן הֵן

3. In the first person singular י is used with nouns, and נִי with verbs. The third plural forms הֵם, הֵן are used with plural nouns; ם, ן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֵם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV.; כ is prolonged by the syllable מו and מן becomes before light suffixes מִמֶּן or מִמִּי. The suffix הוּ preceded by ׀ is contracted to ו e. g. בוּ for בּוֹהוּ, לוּ for לוֹהוּ; הִי preceded by ׀ is shortened to הֵ, e. g. בֵּה for בְּהִי and in like manner with the pause accent בֵּה, 2 masc. sing. for בְּהִי.

VOCABULARY 2.

אוֹר n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עֲלָם n. m. *eternity*עִם prep. *with*עִמִּי or עִמִּי *with me*עַתָּה adv. *now*תַּחַת prep. *under, instead of*§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

*Masc. Fem.**Common.*SINGULAR זהָ זֹאת *this*PLURAL אֵל אֵלֶּה *these*

The poetic form זֶ is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to אֲשֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמֵי *who his day* i. e. *whose day*—לוֹ—אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, לְאֲשֶׁר means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by אֵם *there*,

e. g. אֵשֶׁר—מֵשָׁם *where*, אֵשֶׁר—שָׁמָּה *whither*, אֵשֶׁר—מֵשָׁם *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מָה *what?* or *whatever*. The vowel of מָה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מִיָּה for מָה *what is this?*

5. Another interrogative is formed by prefixing the particle אֵי to the pronoun זֶה, זֹאת, thus אֵי זֶה *which?* or *what?* אֵי לָזֶה *for what? why?* אֵי מִיָּה *from what place? whence?*

VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מְקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קִדְוֶשׁ n. m. <i>holiness, a holy place or thing.</i>
מֵעַל adv. <i>above</i>	

VERBS.

§ 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz. :

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from עָלַל *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpael, or the Hithpael passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

PRETERITE.

SING. 3 masc.	קָטַל katal'	he killed, did kill or has killed.
3 fem.	קָטְלָה kāt'lā'	she killed.
2 masc.	קָטַלְתָּ katal'tā	thou (m.) killedst.
3 fem.	קָטַלְתְּ kātalt'	thou (f.) killedst.
1 com.	קָטַלְתִּי katal'tī	I killed.
PLUR. 3 com.	קָטְלוּ kāt'lū	they killed.
2 masc.	קָטַלְתֶּם k'taltem'	ye (m.) killed.
2 fem.	קָטַלְתֶּן k'talten'	ye (f.) killed.
1 com.	קָטַלְנוּ katal'nū	we killed.

INFINITIVE *absolute* קָטוּל kātōl', *construct* קָטַל k'tōl to kill.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tseré as in כָּבַד to be heavy, or Hholem as in שָׁכַל to be bereaved.

KAL PRETERITE with ē.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	כָּבַד		כָּבְדָה	כָּבַדְתָּ	כָּבַדְתְּ	כָּבַדְתִּי
PLUR.		כָּבְדוּ		כָּבַדְתֶּם	כָּבַדְתֶּן	כָּבַדְנוּ

INFINITIVE *absolute* כָּבוֹד kəbōd, *construct* כָּבַד kəbəd.

KAL PRETERITE with ō.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכְלָה	שָׁכַלְתָּ	שָׁכַלְתְּ	שָׁכַלְתִּי
PLUR.		שָׁכְלוּ		שָׁכַלְתֶּם	שָׁכַלְתֶּן	שָׁכַלְנוּ

INFINITIVE *absolute* שָׁכוּל šākol, *construct* שָׁכַל šākal.

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus ה in קָטַלְתָּ is from אַתָּה 2 masc. sing., ה in קָטַלְתְּ from $\text{אַתָּ} 2$ fem. sing., הֶם and הֵן from the 2 plur. אַתֶּם and אַתֶּן ; הִי in קָטַלְתִּי is by euphonic change for בִּי from אֲנִי 1 pers. sing., נוּ in קָטַלְנוּ from אֲנֵנוּ 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition קָטַל is accordingly used for the 3 masc. sing.; ה in קָטַלְתָּ being the sign of the feminine and so used also in nouns and adjectives, and ו in קָטַלְתֶּוּ the sign of the plural.

VOCABULARY 4.

גָּדַל v. (fut. a) <i>to be great</i>	מְאֹד adv. <i>very</i>
דָּבַק v. (fut. a) <i>to cleave, adhere</i>	מִצְוָה n. f. <i>commandment</i>
דָּלַת n. f. <i>door</i>	מָשַׁל v. <i>to rule</i>
הִדְרָה n. m. <i>majesty</i>	נָתַן v. <i>to give</i>
הוֹד n. m. <i>splendor</i>	סָגַר v. <i>to shut</i>
יָצַק v. <i>to pour</i>	צַדִּיק n. m. <i>righteousness</i>
כִּי conj. <i>for, because, that</i>	שָׁבַת v. <i>to rest, cease, keep</i>
כֵּלִים n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
לָבַשׁ or לָבַשׁ v. (fut. a) <i>to</i>	שַׁבָּת n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	שָׁכַן v. <i>to dwell</i>
<i>with</i>	שָׁמַר v. <i>to keep, observe.</i>

אֵל is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing נ ; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְתֶּנּוּ
INFINITIVE	<i>absolute</i> הִקְטִיל , <i>construct</i> הִקְטִיל .					

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּנּוּ
INFINITIVE	<i>absolute</i> קָטַל , <i>construct</i> קָטַל .					

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּנּוּ
INFINITIVE	<i>absolute</i> קָטַל , <i>construct</i> קָטַל .					

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. Eleazar	סָגַר v. N. Pu. to be shut
אֲרוֹן n. m. f. ark	קָבַץ v. P. to gather; N. to be gathered
בָּדַל v. N. to be separated, divided	קָדַשׁ v. P. H. to sanctify, consecrate; N. Pu. to be sanctified
יָדַע v. K. to know	שָׁבַע v. N. to swear
כָּבַשׁ v. K. P. to subdue; N. to be subdued	שָׂכַל v. P. to bereave
לִפְנֵי before	שָׂכַן v. P. H. to cause to dwell
לָקַח v. K. to take	שָׁמַן n. m. oil
מָשַׁח v. K. to anoint	
מִשְׁכָּן n. m. tabernacle, dwelling	

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing הַה to the construct infinitive of the Piel.

HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָה	הִקְטִילָתָּ	הִקְטִילָתְּ	הִקְטִילָתִי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִילְ					

HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטַל		הִקְטַלָּה	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתִּי
PLUR.		הִקְטַלוּ		הִקְטַלְתֶּם	הִקְטַלְתֶּן	הִקְטַלְנוּ
INFINITIVE	<i>absolute</i> הִקְטַל, <i>construct</i> הִקְטַלְ					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטַּל		הִתְקַטַּלָּה	הִתְקַטַּלְתָּ	הִתְקַטַּלְתְּ	הִתְקַטַּלְתִּי
PLUR.		הִתְקַטַּלוּ		הִתְקַטַּלְתֶּם	הִתְקַטַּלְתֶּן	הִתְקַטַּלְנוּ
INFINITIVE	<i>absolute</i> הִתְקַטַּל, <i>construct</i> הִתְקַטַּלְ					

VOCABULARY 6.

בָּרַל v. H. <i>to separate</i>	מְלָאכָה n. f. <i>work</i>
גוֹיִם n. m. pl. <i>nations</i>	מָלַךְ v. Ho. <i>to be caused to reign, to be made king</i>
גַּם conj. <i>also</i>	מֶלֶךְ n. m. <i>king</i>
דָּוִד n. m. <i>David</i>	מְלָכּוּת n. f. <i>kingdom</i>
חַיָּה n. f. <i>animal, wild beast</i>	מְלֵט n. a <i>little</i> ¹
כָּרַח v. H. <i>to cut off</i> ; Ho. <i>to be cut off</i>	

¹ מְלֵט is a noun meaning a little thing or a small quantity of any thing, but not

מַעַט v. H. <i>to make small</i> or	שָׁבַת v. H. <i>to cause to rest,</i>
<i>few</i>	<i>or cease</i>
קָדַשׁ v. Hith. <i>to sanctify</i> or	שָׂחַת v. H. <i>to destroy</i>
<i>purify one's self</i>	שָׁלַח v. P. H. <i>to send.</i>
קָרַב v. H. <i>to bring near, offer</i>	

§ 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

SING.	3 masc.	יִקְטֹל	yiktōl'	<i>he shall or will kill</i>
	3 fem.	תִּקְטֹל	tiktōl'	<i>she will kill</i>
	2 masc.	תִּקְטֹל	tiktōl'	<i>thou (m.) wilt kill</i>
	2 fem.	תִּקְטְלִי	tikt'li'	<i>thou (f.) wilt kill</i>
	1 com.	אֶקְטֹל	ektōl'	<i>I shall kill</i>
PLUR.	3 masc.	יִקְטְלוּ	yikt'lū'	<i>they (m.) will kill</i>
	3 fem.	תִּקְטְלֶנָּה	tiktōl'nā	<i>they (f.) will kill</i>
	2 masc.	תִּקְטְלוּ	tikt'lū'	<i>ye (m.) will kill</i>
	2 fem.	תִּקְטְלֶנָּה	tiktōl'nā	<i>ye (f.) will kill</i>
	1 com.	נִקְטֹל	niktōl'	<i>we shall kill.</i>

IMPERATIVE.

SING.	2 masc.	קַטֵּל	k'tōl'	<i>kill thou (m.)</i>
	2 fem.	קִטְלִי	kit'li'	<i>kill thou (f.)</i>
PLUR.	2 masc.	קַטְלוּ	kit'lū'	<i>kill ye (m.)</i>
	2 fem.	קַטְלֶנָּה	k'tōl'nā	<i>kill ye (f.)</i>

little or *small* as an adjective. Thus we may say מַעַט מַיִם *a little water*, מַעַט חֶמֶץ *a little bread*; but מַעַט could not be used in such phrases as *a little house*, *a little door*. A different word would be required in the latter case.

PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.	
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
קָטֵל	קָטְלָהּ	קָטְלֵת	קָטְלִים	קָטְלוּ	קָטְלוּ
kōtēl'	kōt'lā'	kōte'leth	kōt'lim'	kōt'lōth'	kōt'lōth'

*killing**Passive.*

קָטוּל	קָטוּלָהּ	קָטוּלִים	קָטוּלוּ	<i>killed</i>
kātul'	k'tulā'	k'tulim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tserē or Hholem in the preterite, thus יִקְבֹּד, יִשְׁפֹּל.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִקְבֹּד	תִּקְבְּדִי	תִּקְבְּדוּ	תִּקְבְּדִי	אִקְבֹּד
PLUR.	יִקְבְּדוּ	תִּקְבְּדֶנָּה	תִּקְבְּדוּ	תִּקְבְּדֶנָּה	נִקְבְּדוּ

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>	PLUR.	2 <i>masc.</i>	2 <i>fem.</i>
SING.	קְבֹד	קְבֹדִי.		קְבְּדוּ	קְבְּדֶנָּה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 *masc.* יִקְטֹל is by euphonic change for ו from הוּא, and as in the preterite ו is appended as the sign of the plural יִקְטְלוּ; ה of the 3 *fem.* תִּקְטֹל is the sign of the *fem.* (see above the *fem.* ending of the participle), and נָה is appended in the plural תִּקְטְלֶנָּה from הִנָּה. In the second person ת is from אָתָה, the *fem.* taking י from אָתִי, the *masc. plur.* ו as in the third person, and

the fem. נָה from אֲתָהָה. In the first person sing. אֶקְטֹל is from אָנִי; in the plur. נִקְטְלוּ, נִ is from אָנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת n. f. pl. *virgins*

דָּבַר v. P. *to speak*

יוֹסֵף n. m. *Joseph*

כֵּן adv. *so*

סֶלַע n. m. *rock*

עֵת n. m. f. *time*

פְּלִשְׁתִּים n. m. pl. *Philistines*

צִיּוֹן n. f. *Zion*

שָׁנִי n. m. *crimson*

שַׁעַר n. m. f. *gate*

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הִקְטִיל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מָה.

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטְלִי	תִּקְטְלוּ	תִּקְטְלִי	אֶקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלֶנָּה	נִקְטְלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֹל	הִקְטְלִי	PLUR.	הִקְטְלוּ	הִקְטְלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	קֹטֵל	קֹטְלָה	OR	קֹטֵל	קֹטְלוֹת
PLUR.	קֹטְלִים			קֹטְלוֹת	

PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אִקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטֹל

IMPERATIVE.

	2 masc.	2 fem.	PLUR.	2 masc.	2 fem.
SING.	קְטֹל	קְטְלִי		קְטְלוּ	קְטַלְנָה

PARTICIPLE.

	masc.	fem.	PLUR.	masc.	fem.
SING.	מִקְטֹל	מִקְטְלָה		מִקְטְלִים	מִקְטְלוֹת

PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אִקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטֹל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.	PLUR.	masc.	fem.
SING.	מִקְטֹל	מִקְטְלָה or מִקְטְלוֹת		מִקְטְלִים	מִקְטְלוֹת

VOCABULARY 8.

אָמַר v. K. *to say*

בְּרִית n. f. *covenant*

הִנֵּה int. *lo! behold!*

טוֹב adj. *good*

יַעֲקֹב n. m. *Jacob*

יְרִיחוֹ n. *Jericho*

כָּבַד v. P. *to honor*; N. *to be honored*

כְּבוֹד n. m. *honor*

כֹּהֲנִים n. m. pl. *priests*

כָּרַת v. K. *to cut, make a covenant*

מִנֵּעַ v. K. <i>to withhold, keep back</i>	קָטַר v. H. <i>to burn incense</i>
עֲדָה n. f. <i>company, assembly</i>	רַע adj. <i>bad, evil</i>
עַל-פְּנֵי in the presence of	שָׁכַח v. K. <i>to forget</i>
עַם n. m. <i>people</i>	שָׁמַר v. N. <i>to keep one's self; take heed.</i>
עַד conj. <i>lest, that not</i>	

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילי	אֶקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִלְנָה	נִקְטִיל

IMPERATIVE.

	2 masc.	2 fem.	2 masc.	2 fem.
SING.	הִקְטִיל	הִקְטִילי	PLUR.	הִקְטִילוּ
				הִקְטִלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילָה	OR	מִקְטָלָה	PLUR.
				מִקְטִילִים	מִקְטִילוֹת

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלי	אֶקְטַל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטַל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטָל	מִקְטָלָה	OR	מִקְטָלָה	PLUR.
				מִקְטָלִים	מִקְטָלוֹת

HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְּלָה	תִּתְקַטְּלִי	אֲתִתְקַטֵּל
PLUR.	יִתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	תִּתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	נִתְקַטֵּל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְּלִי	PLUR.	הִתְקַטְּלוּ	הִתְקַטְּלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְּלָה	OR מִתְקַטְּלָה	PLUR.	מִתְקַטְּלוֹת

VOCABULARY 9.

חֶסֶד n. m. kindness, mercy	מִלְךָ v. H. to cause to reign
יְשַׁע n. m. salvation	צַעֲקָה n. f. cry
כֵּן adv. thus	שָׂבִיל v. H. to be wise, act
לְבַשׁ v. H. to cause to put on, to clothe	שִׂמְחָה n. f. gladness
מִטָּר v. H. to cause to rain	שִׂשׂוֹן n. m. joy
מָטָר n. m. rain	שְׂאֵרִית n. f. remnant.

§ 39. Peculiar Forms.

1. When the last radical is נ or ת, it is united by Daghash-forte with personal endings beginning with the same letter, e. g. הַשְּׂבִתָּי for הַשְּׂבִתִּי, תִּשְׂכַּנְּנָה for תִּשְׂכַּנֵּנִי.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדֶהָ, תִּזְכְּרֶנָּה.

3. Final ך is sometimes added to \bar{u} of the preterite, and to \bar{u} and \bar{i} of the future, e. g. יִדְרֹעוּךְ, יִתְדַבְּרוּךְ.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁבֵב, שָׁפֵל; and occasionally it takes a feminine ending דְּבַקָּה for דְּבַקָּה.

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קָדַשׁ, דָּבַר instead of קָדַשׁ, דָּבַר; Pattahh also occurs in the Hithpael הִתְקַצְּפָה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable הִשָּׁפַב, הִנְפַּח.

8. Tav of the prefixed הַה in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׂ; with צ the ה is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Daghes-forte, הִצְטַדַּק, הִסְתַּבֵּל, הִדְבַּק.

§ 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel ה is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְקַלְּהָ we will break or let us break. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ׀ of the ultimate is changed to (..), תִּשְׁכַּל *thou mayest understand* or *understand thou*.

3. Paragogic הַ is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַע *oh, hear!* or *pray, hear!*

4. The addition of הַ to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ׀ remains or is restored אֲשַׁמְרֶה, אֲבַדְיָהָ. The Kal imperative with *ō* becomes קַטְלָה *ko'tlā*; the Kal imperative with *ā* becomes כִּבְּדָה *kibh'dhā*.

§ 41. Vav Conversive.

Vav Conversive is a modification of the copulative וַ and, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesth-forte in the next letter, יִסְגֵר *he will shut*, וַיִּסְגֵר *and he shut*. If this be Yodh with Sh'va, Daghesth is usually omitted, וַיִּקְרָא. Before א of the first person, which cannot receive Daghesth, Pattahh is lengthened to Kamets, וַאֲדַבֵּר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic הַ.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשְׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

VOCABULARY 10.

אַהֲרֹן	n. m. <i>Aaron</i>	יָשַׁב	v. K. <i>to dwell, inhabit</i>
אֵל	adv. <i>not</i>	תּוֹנֵת	n. f. <i>tunic</i>
אֶל־	prep. <i>to, unto, respecting</i>	מַלְכָּה	n. f. <i>queen</i>
אַשָׁף	n. m. <i>ashes</i>	מֹרְדֵכַי	n. m. <i>Mordecai</i>
בְּגָדִים	n. m. pl. <i>garments</i>	קָבַל	v. P. <i>to receive, accept</i>
בָּרַד	n. m. <i>hail</i>	קָרַב	v. K. (fut. a) <i>come near, approach</i>
הִנֵּה	adv. <i>hither</i>	קָרַע	v. K. (fut. a) <i>to rend</i>
זָעַק	v. K. (fut. a) <i>to cry</i>	רֹאשׁ	n. m. <i>head</i>
זַעֲקָה	n. f. <i>cry</i>	רָחַץ	v. K. (fut. a) <i>to wash</i>
חֶרֶב	n. f. <i>sword</i>	שַׁק	n. m. <i>sackcloth</i>
יָגַע	v. K. <i>to be weary</i>	שָׁלַח	v. K. (fut. a) <i>to send.</i>
יָד	n. f. <i>hand</i>		
יָרַשׁ or יָרַשׁ	v. K. <i>to drive out</i>		

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE.

SING. 3 *fem.* הָ, becomes הַ.

2 *masc* תָ sometimes becomes תַ before נִי.

2 *fem.* תָ becomes תַי.

PLUR. 2 *masc.* תָם becomes תַי. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלוּ becomes תִּקְטְלוּ.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, הָ, כָּם and כֶּן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghesh-forte with נ of the 1 pers. suffix and ׀ of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* יהוּ becomes יוּ, ירהוּ becomes ירוּ, יתהוּ becomes יתי, ינהוּ becomes יני; in the *fem.* תהוּ becomes תתי, תנהוּ becomes תני.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קָטַל assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	k'tāla'nī	<i>he killed me</i>
	2 masc.	קָטַלְךָ	k'tāl'khā'	<i>he killed thee (m.)</i>
	2 fem.	קָטַלְךְ	k'tālākh'	<i>he killed thee (f.)</i>
	3 masc.	{ קָטַלְהוּ קָטַלוּ	{ k'tālā'hū k'tālō'	{ <i>he killed him</i>
	3 fem.	קָטַלְהָ	k'tālāh'	<i>he killed her</i>
PLUR.	1 com.	קָטַלְנוּ	k'tālā'nū	<i>he killed us</i>
	2 masc.	קָטַלְכֶם	k'tal'khem'	<i>he killed you (m.)</i>
	2 fem.	קָטַלְכֶן	k'tal'khen'	<i>he killed you (f.)</i>
	3 masc.	קָטַלְם	k'tālām'	<i>he killed them (m.)</i>
	3 fem.	קָטַלְנָן	k'tālān'	<i>he killed them (f.)</i>

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. קָטַלְנִי from קָטַל.

The remaining parts of the verb are sufficiently represented in Table VII.

VOCABULARY 11.

אב n. m. <i>father</i>	הָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אם n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בת n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up; H. to</i> <i>cause to shut</i>
גָּדַל v. P. <i>to make great</i>	סָפַר v. P. <i>to recount, tell</i>
דָּבַק v. H. <i>to overtake</i>	רָעָב n. m. <i>famine.</i>
דָּם n. m. <i>blood</i>	

VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	לְפָנַי prep. <i>before, in the pre-</i> <i>sence of</i>
אָנוּשׁ n. m. <i>man</i>	עוֹלָב n. m. <i>suckling, babe</i>
אִשָּׁה n. f. <i>woman</i>	עָטַר v. P. <i>to crown</i>
בְּרָכָה n. f. <i>blessing</i>	פָּשַׁט v. K. <i>to take off</i> clothes
דַּמָּשְׁקַי n. <i>Damascus</i>	צָרָה n. f. <i>trouble</i>
דֶּרֶךְ n. m. f. <i>way</i>	רַגְלַיִם n. f. du. <i>feet</i>
הֵלֵךְ v. K. <i>to go, walk</i>	רַחוּם adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שִׁלְמָה n. f. <i>garment</i>
הֵצִיץ v. P. <i>to deliver</i>	שָׁבַח v. H. <i>to rise early</i>
טָנַף v. P. <i>to soil, defile</i>	שָׁמַע v. K. <i>to hear</i>
מָשַׁל v. H. <i>to cause to rule</i>	תָּפַס v. K. <i>to lay hold of, seize.</i>
נָא <i>pray, I pray thee</i>	

NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in ה, or ה.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים. in nouns of both genders.

3. The plural of masculine nouns ends in ים., or more rarely ין., and that of feminine nouns in ה.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take ה in the plural, some feminines take ים., and some of each gender take indifferently ים. or ה.

§ 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

I. The feminine ending ה.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
מִצְרַיִם	<i>an Egyptian,</i>	מִצְרַיִת	שְׁנַיִם	<i>second,</i>	שְׁנַיִת
יְמִינִי	<i>right,</i>	יְמִינִית	שְׁלִישִׁים	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית	מוֹצֵא	<i>finding,</i>	מוֹצֵאת.

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *e* or *i* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבָּרַת	שֹׁכֵב	<i>lying</i>	שֹׁכֵבַת
מְשַׁלֵּשׁ	<i>triple,</i>	מְשַׁלֵּשַׁת	מְדַבֵּר	<i>speaking</i>	מְדַבֵּרַת
מִקְבָּץ	<i>gathered,</i>	מִקְבָּצַת	אַדְוִיר	<i>large</i>	אַדְוִירַת
אֲדָמָה	<i>reddish,</i>	אֲדָמָהַת	שְׁלוּט	<i>imperious</i>	שְׁלוּטַת
שֹׁפֵף	<i>shedding,</i>	שֹׁפֵפַת	מְשֻׁלֵּל	<i>prudent</i>	מְשֻׁלֵּלַת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֵעַ <i>friend</i> , fem.	מוֹדַעַת	נִשְׁמָע <i>heard</i> ,	fem.	נִשְׁמַעַת
שְׁמִיעַ <i>hearing</i> , fem.	שְׁמִיעַת	מַגִּיעַ <i>touching</i> ,	fem.	מַגִּיעַת

II. The feminine הַ, the plural ים or הוּה, and the dual ים.

1. Kamets and Tseré are rejected from the penult, except from nouns in הַ.

גָּדוֹל <i>great</i> ,	fem.	גָּדוֹלָה	pl.	גָּדוֹלִים	f. pl.	גָּדוֹלוֹת
גְּבוּהָ <i>high</i> ,	fem.	גְּבוּהָה	pl.	גְּבוּהִים	f. pl.	גְּבוּהוֹת
כָּתוּב <i>written</i> ,	fem.	כָּתוּבָה	pl.	כָּתוּבִים	f. pl.	כָּתוּבוֹת
מְשׁוּב <i>restoring</i> ,	fem.	מְשׁוּבָה	pl.	מְשׁוּבִים	f. pl.	מְשׁוּבוֹת
אֲדוֹן <i>master</i> ,	pl.	אֲדוֹנִים	מְלִיץ <i>interpreter</i> ,	pl.	מְלִיצִים	
דָּבָר <i>word</i> ,	pl.	דָּבָרִים	לֵבָב <i>heart</i> ,	pl.	לֵבָבוֹת	
זְכוֹר <i>memorial</i> ,	pl.	זְכוֹרוֹת	עֵגֶב <i>grape</i> ,	pl.	עֵגֶבִים	
כַּנֵּף <i>wing</i> ,	du.	כַּנְפָּיִם	צֵלָה <i>rib</i> ,	pl.	צֵלָעִים	

2. In an accented mixed ultimate

(1) Tseré is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ <i>going</i> ,	fem.	הֹלֵכָה	pl.	הֹלְכִים	f. pl.	הֹלְכוֹת
שֹׁפֵךְ <i>shedding</i> ,	fem.	שֹׁפֵכָה	pl.	שֹׁפְכִים	f. pl.	שֹׁפְכוֹת
שֹׁפֵט <i>judge</i> ,	pl.	שֹׁפְטִים	מִזְבֵּחַ <i>altar</i> ,	pl.	מִזְבְּחוֹת	
כֹּהֵן <i>priest</i> ,	pl.	כֹּהֲנִים	מַקֵּל <i>rod</i> ,	pl.	מַקְלוֹת	

but

מֵת <i>dead</i> ,	fem.	מֵתָה	pl.	מֵתִים	f. pl.	מֵתוֹת
שָׁלֵם <i>complete</i> ,	fem.	שָׁלְמָה	pl.	שָׁלְמִים	f. pl.	שָׁלְמוֹת
יָבֵשׁ <i>dry</i> ,	fem.	יָבֵשָׁה	pl.	יָבֵשִׁים	f. pl.	יָבֵשוֹת
עֵץ <i>tree</i> ,	pl.	עֵצִים	שֵׁם <i>name</i> ,	pl.	שְׁמוֹת	
יָרֵךְ <i>thigh</i> ,	du.	יָרְכָיִם	כָּבֵד <i>heavy</i> ,	pl.	כְּבִדִים	

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב (from רָבַב) <i>much</i> ,	fem. רַבָּה	pl. רַבִּים	f. pl. רַבּוֹת
תָּם (from תָּמַם) <i>perfect</i> ,	fem. תַּמָּה	pl. תַּמִּים	f. pl. תַּמּוֹת
קָטָן <i>small</i> ,	fem. קַטְנָה	pl. קַטְנִים	f. pl. קַטְנוֹת
עֵמֶק <i>deep</i> ,	fem. עַמְקָה	pl. עַמְקִים	f. pl. עַמְקוֹת
גַּן (from גָּנַן) <i>garden</i> ,	pl. גַּנִּים	אֹפֶן <i>wheel</i> ,	pl. אֹפְנִים
עֵז (from עָזַז) <i>goat</i> ,	pl. עֵזִים	חֲרִיל <i>bramble</i> ,	pl. חֲרָלִים
חֹק (from חָקַק) <i>statute</i> ,	pl. חֻקִּים	לֵב (from לָבַב) <i>heart</i> ,	pl. לְבוֹת
אָף (for אָנַף) <i>nose</i> ,	du. אַפִּים	שֵׁן (from שָׁנַן) <i>tooth</i> ,	pl. שֵׁנִים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה ,; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ <i>king</i> ,	fem. מַלְכָּה	queen,	pl. מַלְכִים	<i>kings</i>
סֹתֵר <i>covert</i> ,	fem. סֹתְרָה		pl. סֹתְרִים	
עֵגֶל <i>calf</i> ,	fem. עֵגְלָה		pl. עֵגְלִים	
אָמַר <i>saying</i> ,	fem. אַמְרָה or אָמְרָה		pl. אַמְרִים	
עֹצֶם <i>strength</i> ,	fem. עֹצְמָה		pl. עֹצְמִים	
בָּעַל <i>lord</i> ,	fem. בַּעֲלָה	<i>lady</i> ,	pl. בַּעֲלִים	<i>lords</i> .
רֶגֶל <i>foot</i> ,	du. רַגְלִים	אָזֶן <i>ear</i> ,	du. אַזְנִים	
בִּרְךָ <i>knee</i> ,	du. בְּרַחְמִים	קָרֶן <i>horn</i> ,	du. קַרְנִים or קַרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מוֹת <i>death</i> ,	pl. מוֹתִים	זֵיתָן <i>olive tree</i> ,	pl. זֵיתָיִם
אִין <i>iniquity</i> ,	pl. אִיִּים	עֵיִן <i>eye</i> ,	du. עֵינָיִם

4. In a simple ultimate

(1) ה, is rejected.

רְפָה	<i>fair,</i>	fem. רְפָה	pl. רְפָיִם	f. pl. רְפוּת
עֲשֵׂה	<i>doing,</i>	fem. עֲשֵׂה	pl. עֲשִׂים	f. pl. עֲשׂוֹת
מַעֲשֵׂה	<i>work,</i>	pl. מַעֲשִׂים	קָנָה	pl. קָנִים
מְרָאָה	<i>appearance,</i>	pl. מְרָאִים	שָׂדֵה	pl. שָׂדוֹת
מַחֲנֶה	<i>camp,</i>	du. מַחֲנֵימ	תָּזָה	pl. תָּזִים

(2) י. becomes יָה, יִים, or ים, יוֹת.

טָרִי	<i>fresh,</i>	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת
עָנִי	<i>afflicted,</i>	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת
עִבְרִי	<i>Hebrew,</i>	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִיִּים	f. pl. עִבְרִיּוֹת
אִי	<i>island,</i>	pl. אִיִּים	פְּלִשְׁתִּי פְּלִשְׁתִּי	pl. פְּלִשְׁתִּים

§ 45. *In Feminine Nouns.*

1. Feminine nouns in ה, of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen,</i>	pl. מַלְכוֹת	יְשׁוּעָה	<i>salvation,</i>	pl. יְשׁוּעוֹת
סְתָרָה	<i>covert,</i>	pl. סְתָרוֹת	בְּרָכָה	<i>blessing,</i>	pl. בְּרָכוֹת
הַרְפָּה	<i>reproach,</i>	pl. הַרְפּוֹת	נִקְמָה	<i>vengeance,</i>	pl. נִקְמוֹת
אִמְרָה	<i>saying,</i>	pl. אִמְרוֹת	עֲצָה	<i>counsel,</i>	pl. עֲצוֹת
הַרְבָּה	<i>desert,</i>	pl. הַרְבּוֹת	גִּנָּה	<i>garden,</i>	pl. גִּנּוֹת
בַּעֲלָה	<i>lady,</i>	pl. בַּעֲלוֹת	אֲנִיָּה	<i>ship,</i>	pl. אֲנִיּוֹת

2. Feminine nouns in ת, (or ת_) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if ת had not been appended, § 44. I. 2. Nouns in ית take יוֹת, and nouns in ות take יוֹת.

מִשְׁמֶרֶת	(from	מִשְׁמֶר	<i>observance</i> ,	pl.	מִשְׁמֵרוֹת
מִצְּלָה	(from	מִצְּל	<i>knife</i> ,	pl.	מִצְּלוֹת
אֲדָמָה	(from	אֲדָמָה	<i>reddish</i> ,	pl.	אֲדָמָהוֹת
מִיִּזְקָה	(from	מִיִּזְק	<i>nurse</i> ,	pl.	מִיִּזְקוֹת
טִבְעָה	(from	טִבַּעַ	<i>ring</i> ,	pl.	טִבְעוֹת
נֹגַעַת	(from	נֹגַעַ	<i>touching</i> ,	pl.	נֹגַעוֹת
יוֹזֵקָה	(from	יוֹזֵק	<i>sucker</i> ,	pl.	יוֹזֵקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גְּלִזְלוֹת	<i>skull</i> ,	גְּלִזְלוֹת	מוֹאָבִית	<i>Moabitess</i> ,	מוֹאָבִיּוֹת
כְּתוֹנֶת	<i>tunic</i> ,	כְּתוֹנֶת	מִצְרִיּוֹת	<i>Egyptian woman</i> ,	מִצְרִיּוֹת
שִׁבְלֵת	<i>ear of corn</i> ,	שִׁבְלֵת	מַלְכוּת	<i>kingdom</i> ,	מַלְכוּת

3. Before the dual ending ה, becomes ת; and nouns in ת follow the rule of other Segholates, § 44. II. 3.

יֵרֵכָה	<i>thigh</i> ,	du.	יֵרֵכָיִם	דֶּלֶת	<i>folding-door</i> ,	du.	דֶּלֶתַיִם
שֵׁפָה	<i>lip</i> ,	du.	שֵׁפָתַיִם	עֲצָלָה	<i>sloth</i> ,	du.	עֲצָלַתַיִם
שָׁנָה	<i>year</i> ,	du.	שָׁנָתַיִם	נְחֹשֶׁת	<i>brass</i> ,	du.	נְחֹשֶׁתַיִם

VOCABULARY 13.

אֶבֶן	n. m. f. <i>a stone</i>	מָלַךְ	v. K. <i>to reign</i>
אֶדוֹם	n. m. <i>Edom</i>	עֵי	n. (with art.) <i>Ai</i>
בְּאֵר	n. f. <i>a well</i>	עִיר	n. f. <i>city</i>
גִּבְעוֹן	n. <i>Gibeon</i>	רַב	adj. (רַבָּה) <i>much, many</i>
גָּדוֹל	adj. <i>great, large</i>	רָעָה	n. f. <i>evil</i>
גּוֹי	n. m. <i>nation</i>	שָׁלַךְ	v. H. <i>to cast</i>
חָדָשׁ	adj. <i>new</i>	תְּאֵנָה	n. f. (תְּאֵנִים) <i>fig-tree, fig</i>
לָכַד	v. K. <i>to capture</i>		

§ 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דְּבַר *word* is in the absolute state; but in the expression הַמֶּלֶךְ דְּבַר *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. Its Formation.

The following changes occur in the formation of the construct:

1. The feminine הַ becomes הַ; the dual ים and the plural ים become י .

גַּנְזָה	<i>garden</i> , const.	גַּנְזָה	הַקָּיִם	<i>statutes</i> , const.	הַקָּי
מַלְכָּה	<i>queen</i> , const.	מַלְכָּה	שֹׁפְטִים	<i>judges</i> , const.	שֹׁפְטֵי
עֵגְלָה	<i>calf</i> , const.	עֵגְלָה	רַגְלִים	<i>feet</i> , const.	רַגְלֵי
בַּעֲלָה	<i>lady</i> , const.	בַּעֲלָה	אָזְנוֹת	<i>ears</i> , const.	אָזְנֵי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tseré when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דָּג	<i>fish</i> ,	דָּג	זָקֵן	<i>old</i> ,	זָקֵן
כּוֹכֵב	<i>star</i> ,	כּוֹכֵב	הַיָּצֵר	<i>court</i> ,	הַיָּצֵר
מִקְדָּשׁ	<i>sanctuary</i> ,	מִקְדָּשׁ	כָּבֵד	<i>heavy</i> ,	כָּבֵד or כְּבֵד

3. Medial ו commonly quiésces in Hholem and י in Tseré; final י becomes י .

מָוֶת	<i>death</i> ,	const.	מֹוֶת	גֵּיא	<i>valley</i> ,	const.	גֵּיא
תְּוֹךְ	<i>midst</i> ,	const.	תְּוֹךְ	בַּיִת	<i>house</i> ,	const.	בַּיִת
קְשׁוּוֹת	<i>cups</i> ,	const.	קְשׁוּוֹת	עֵינֹוֹת	<i>fountains</i> ,	const.	עֵינֹוֹת
בּוֹזְזֵי	<i>iniquity</i> ,	const.	בּוֹזְזֵי	חַי	<i>life</i> ,	const.	חַי

4. In a simple ultimate ה, becomes ה..; other vowels remain unchanged.

שֶׁה	<i>sheep</i> ,	const.	שֶׁה	מוֹצֵא	<i>going forth</i> ,	const.	מוֹצֵא
רֹעֵה	<i>shepherd</i> ,	const.	רֹעֵה	צֶבֶא	<i>host</i> ,	const.	צֶבֶא
מִקְנֵה	<i>cattle</i> ,	const.	מִקְנֵה	יִרָא	<i>fearing</i> ,	const.	יִרָא
מַעֲשֵׂה	<i>work</i> ,	const.	מַעֲשֵׂה	פְּרִי	<i>fruit</i> ,	const.	פְּרִי

5. Kamets and Tseré are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
אֲדוֹן	<i>master</i> ,	אֲדוֹן	בְּרָכָה	<i>blessing</i> ,	בְּרָכָה
זִכְרוֹן	<i>memorial</i> ,	זִכְרוֹן	נִקְמָה	<i>vengeance</i> ,	נִקְמָה
דְּבָר	<i>word</i> ,	דְּבָר	שִׁפְתָיִם	<i>lips</i> ,	שִׁפְתָיִם
עָנָן	<i>cloud</i> ,	עָנָן	מְלָכִים	<i>kings</i> ,	מְלָכִים
קָנָה	<i>reed</i> ,	קָנָה	הַרְפּוֹת	<i>reproaches</i> ,	הַרְפּוֹת
מַלְיָץ	<i>interpreter</i> ,	מַלְיָץ	גְּרָנוֹת	<i>threshing floors</i> ,	גְּרָנוֹת
לֵבָב	<i>heart</i> ,	לֵבָב	בְּהֵמוֹת	<i>beasts</i> ,	בְּהֵמוֹת

See Table XVII. Declension of Nouns.

VOCABULARY 14.

אֲמָנָה	n. <i>Amanah</i>	עָפָר	n. m. (וֹת) <i>dust</i>
הֵן	int. <i>lo! behold!</i>	עֵשָׂו	n. m. <i>Esau</i>
טָהוֹר	v. K. <i>to be clean, pure</i>	פָּרְפָר	n. <i>Pharpar</i>
כַּנָּף	n. f. <i>wing</i>	קוֹל	n. m. (וֹת) <i>voice, sound</i>
כְּרוּב	n. m. <i>cherub</i>	קָטָן, קִטְוֹן	adj. (קִטְוָה) <i>little</i> ,
מָכַר	v. K. <i>to sell</i>		<i>small</i>
נָהָר	n. m. (וֹת . and יָם) <i>river</i>		

§ 48. *Paragogic Vowels.*

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שְׁמַיְמָה *heaven ward*.

2. Paragogic י , ו , or ה , are in poetic or archaic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי , Gen. xlix. 11 for בָּן , הִיְהוּ Gen. i. 24 for הִיָּה , יְשׁוּעָהּ Ps. iii. 3 for יְשׁוּעָה .

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י _ of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם , כֶּן , הֵם , הֵן),

Nouns of both genders and of all numbers take the form of the construct.

			<i>suffix.</i>		
דְּבָר	<i>word,</i>	const. דְּבַר		דְּבַרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרַי		דְּבָרֵיכֶם	<i>your words</i>
שִׁפְתַּיִם	<i>lips,</i>	const. שִׁפְתַּי		שִׁפְתֵיכֶם	<i>your lips</i>
שִׁפְתוֹת	<i>lips,</i>	const. שִׁפְתוֹת		שִׁפְתוֹתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָה		בְּרָכַתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת		בְּרָכוֹתֵיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ה _ is changed to ה ,.

מְלָכָה	<i>queen,</i>	const. מְלָכָה	suf. מְלַכְתִּי	<i>my queen</i>
מְלָכוֹת	<i>queens,</i>	const. מְלָכוֹת	suf. מְלַכְתִּי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָה	suf. בְּרַכְתִּי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרַכְתִּי	<i>my blessings.</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>			
לִבָּב	<i>heart,</i>	לְבָבִים	לְבָבִי *	<i>my heart,</i>	לְבָבַי <i>my hearts</i>
דְּבָר	<i>word,</i>	דְּבָרִים	דְּבָרִי	<i>my word,</i>	דְּבָרַי <i>my words</i>
שֹׁפֵט	<i>judge,</i>	שֹׁפְטִים	שֹׁפְטִי	<i>my judge,</i>	שֹׁפְטַי <i>my judges-</i>
מֶלֶךְ	<i>king,</i>	מְלָכִים			מְלָכַי <i>my kings.</i>

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>
יָדַי	<i>hands,</i>	יָדַי	<i>my hands,</i>
אָזְנוֹם	<i>ears,</i>	אָזְנוֹי	<i>my ears</i>
רַגְלָי	<i>feet,</i>	רַגְלָי	<i>my feet,</i>
שִׁפְתָּי	<i>lips,</i>	שִׁפְתָּי	<i>my lips.</i>

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>				
מֶלֶךְ	<i>king</i>	מְלִכִי	<i>my king,</i>	מְלִכְךָ	<i>your king</i>
סֹתֵר	<i>covert</i>	סֹתְרִי	<i>my covert,</i>	סֹתְרְךָ	<i>your coveri</i>
עֲצָם	<i>strength</i>	עֲצָמִי	<i>my strength,</i>	עֲצָמְךָ	<i>your strength</i>
פְּעַל	<i>work</i>	פְּעָלִי	<i>my work,</i>	פְּעָלְךָ	<i>your work</i>
מִשְׁמֶרֶת	<i>observance</i>	מִשְׁמֶרְתִּי	<i>my observ.,</i>	מִשְׁמֶרְתְּךָ	<i>your observ.</i>
כְּתוּבָה	<i>tunic</i>	כְּתוּבָתִי	<i>my tunic,</i>	כְּתוּבָתְךָ	<i>your tunic.</i>

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>		
גַּן	<i>garden</i>	גַּנִּים	גַּנִּי	<i>my garden,</i>
לֵב	<i>heart</i>	לְבוֹת	לְבָי	<i>my heart,</i>
אוֹפֵן	<i>wheel</i>	אוֹפְנִים	אוֹפְנִי	<i>my wheel,</i>
חֹק	<i>statute</i>	חֻקִּים	חֻקִּי	<i>my statute, but</i>
				חֻקְךָ <i>your statute</i>

3. Final ה, is dropped.

רֹעֶה	<i>shepherd</i>	suf. רֹעִי	<i>my shepherd,</i>	רֹעֶהְךָ	<i>thy shepherd</i>
מִקְנֵה	<i>cattle</i>	suf. מִקְנֵי	<i>my cattle,</i>	מִקְנֵהְךָ	<i>thy cattle</i>
מִטֵּה	<i>rod</i>	suf. מִטֵּי	<i>my rod,</i>	מִטֵּהְךָ	<i>thy rod</i>

VOCABULARY 15.

אַבַּד	v. P. <i>to destroy</i>	נָפַל	v. K. <i>to fall, fail</i>
אֶחָד	adj. <i>one</i>	נֶפֶשׁ	n. m. f. (וְחַיִּים) <i>soul, life</i>
אַחֲרַי	prep. <i>after</i>	נִחַץ	v. P. <i>to demolish</i>
אֵשׁ	n. m. f. <i>fire</i>	עָבַד	v. K. <i>to serve</i>
אַשְׁלֵחַ	n. f. (וְיָם. and וְחַיִּים) <i>pillar</i>	שָׂרַף	v. K. <i>to burn</i>
דָּבָר	n. m. <i>word</i>	שָׁבַר	v. P. <i>to break in pieces</i>
זָרַע	n. m. <i>seed</i>	שָׁם	adv. <i>there</i>
לֵבָב	n. m. (וְחַיִּים) <i>heart</i>	שֵׁם	n. m. (וְחַיִּים) <i>name</i>
מַצֵּבָה	n. f. <i>statue</i>		

§ 50. *Irregular Nouns.*

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ	<i>man</i>	plur.	אִנְשִׁים rarely
אִשָּׁה	<i>woman, const.</i>	plur.	נְשִׁים
אִמָּה	<i>maid-servant</i>	plur.	אִמָּהוֹת
בַּיִת	<i>house</i>	plur.	בָּתִּים
בֵּן	<i>son</i>	plur.	בָּנִים
בַּת	<i>daughter, suf.</i>	plur.	בָּנוֹת
יוֹם	<i>day</i>	plur.	יָמִים rarely יָמוֹת
עִיר	<i>city</i>	plur.	עָרִים once עִירִים
רֹאשׁ	<i>head</i>	plur.	רָאשִׁים

2. The nouns אָב *father*, אָח *brother*, and פֶּה *mouth* take the vowel י in the construct and before suffixes, e. g. const. אָבִי, suf. אָבִי, אָבִיָּה.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb עָשָׂה *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in פֶּלַע, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghash-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevalingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghash-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (אפ) mode of inflection.

VOCABULARY 16.

אָהַב or אָהֵב v. K. (fut. a) to love	הִפְּךָ v. K. to turn, N. to be turned
אִישׁ* n. m. a man, each	הִזְקָה v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עֲבָד n. m. servant
אָמַן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֵּן n. m. (בְּנִים) son	עֶצֶם n. f. (יָם. and זֶה) bone
	קָלְלָה n. f. a curse.

* אִישׁ is the common word for an individual man; אָנוּשׁ is poetic; אָלָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

VOCABULARY 17.

בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	בְּמוֹל n. m. <i>benefit</i>
גָּאַל v. K. <i>to redeem</i> , P. <i>to defile</i>	גָּרַשׁ v. P. <i>to drive out</i>
	טָהַר v. P. <i>to purify, cleanse</i> N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

VOCABULARY 18.

אֲדוֹן n. m. <i>lord, master</i>	זָרַע v. K. <i>to sow</i>
אָז adv. <i>then</i>	הֵרֵשׁ adj. <i>deaf</i>
אָזן n. f. <i>ear</i>	רָגַע v. P. H. <i>to weary, cause</i> <i>to toil</i>
זֵיתוֹן n. m. <i>olive-tree, olive</i>	

מַמְלָכָה	n. f. <i>kingdom</i>	פָּקַח	v. N. <i>to be opened</i> , used specially of the eyes
מָזַע	v. N. <i>to be withheld</i>	פָּתַח	v. N. <i>to be opened</i>
עִוֵּר	adj. <i>blind</i>	שָׁלַח	v. K. <i>to send</i>
עֵין	n. f. <i>eye</i>	שָׁמָּה	adv. <i>thither</i> .
עֵץ	n. m. <i>tree</i>		

§ 56. *Pe Nun* (פִּי) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Dagghesh-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת.

נָתַן assimilates its last as well as its first radical.

נָתַח has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחִיָּה	n. f. <i>sister</i>	מָוֶת	n. m. <i>death</i>
דְּבַשׁ	n. m. <i>honey</i>	נָגַד	v. H. <i>to tell</i> , Ho. <i>to be told</i>
חַיִּים	n. m. pl. <i>life</i>	נִגַּשׁ	v. K. N. <i>to approach</i>
חֲצִי	n. m. (<i>חֲצִי</i>) <i>half</i>	קִטְרֶת	n. f. <i>incense</i>
לָמָּה, לְמָּה	<i>for what? why?</i>	רַחֲמִים	n. m. pl. <i>mercies, com</i>
מוֹסֵר	n. m. <i>instruction</i>		<i>passions.</i>

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סָבַב, סָב for סָבַב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סָבַב, סָב; הָסִיב, הִסָּב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels \bar{a} , or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יָסָבַב becomes יָסָב or יָסָב, and יָמַר יָמָר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יָסָב, יָסָב; הָסָב, הָסָב (comp. קָטַל, קָטַל); in the Hiphil, הִסָּב, הִסָּב (comp. יָקַטַל, יָקַטַל).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Dagghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *b*, רָטְבִי, רָטְבָה.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, תִּסְבְּנָה, יִסְבּוּ; תִּסְבְּנָה, יִסְבּוּ.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, יִסְבּוּ, יִסְבְּנָה.

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as סִבְּבָה, הִתְסַבְּבָה, and sometimes give up the reduplication altogether and insert the long vowel *IIholem* after the first radical, הִתְסַבְּבָה, סִבְּבָה.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, יִסְבּוּ, יִסְבּוּ; יִסְבּוּ, יִסְבּוּ.

VOCABULARY 20.

אָב conj. <i>if</i>	בָּעַל n. m. <i>Baal, lord</i>
אָרוּר v. K. <i>to curse</i> <i>be cursed</i>	הוּרָה v. K. <i>to roll</i>
	הִדְבֵּק v. H. <i>to crush, pulverize</i>

הָלַל v. H. *to begin*
 יהודה n. m. *Judah*
 יהודי n. m. *a Jew*
 מערה n. f. *cave*

סָבַב v. K. *surround*
 פֶּה n. m. (const. פִּי) *mouth*
 פָּנִים n. m. pl. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, נִקֵּד, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, נִשָּׁב; in a few instances Hhirik is preserved by giving Daghesht-forte to the second radical as in Pe Nun verbs, יִצֵּק, יִצֵּחַ.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, הִצִּיג.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Daghesht inserted in the second radical, הִצִּיג.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הָלַךְ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

אֹהֶל n. m. <i>tent</i>	יָדַע v. H. <i>to cause to know,</i> <i>let know</i>
אֶחָב n. m. <i>Ahab</i>	יָרַשׁ v. H. <i>to drive out</i>
אֵינָהּ adv. <i>where?</i>	כִּסֵּא n. m. (וֹת) <i>throne</i>
הָלַךְ v. H. <i>to cause to go,</i> <i>lead</i>	מִדְבָּר n. m. <i>wilderness</i>
יָבֵשׁ v. K. <i>to be dry</i>	מִשְׁפֵּט n. m. <i>judgment.</i>

§ 59. *Ayin Vav* (וֹ) and *Ayin Yodh* (יֹ) Verbs, see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָמוּ, where \bar{a} is in partial compensation for the contraction, מָה for מָוה. Active participle קָם for קָמוּ, מָה for מָוה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקָּמוּ for הִקְמוּ, נִקָּמוּ for נִקְמוּ, הִקָּמוּ for הִקְמוּ, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel u or i , קָמוּ, לָיַב; נִקָּמוּ, נִלָּיַב, the prefix usually taking the simplest of the long vowels, \bar{a} ; u combined with a preceding or accompanying a forms \bar{o} , Kal abs. infin. קָמוּ = *kāūm*, Niphil נִקָּמוּ for נִקְמוּ.

3. In the first and second persons of the Niphil and Hiphil preterites, \bar{o} (וֹ) is inserted before the affixed terminations, and sometimes \check{e} (יֵ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted *i* receives the accent, the preceding *i* is for euphony changed to *ı*.

4. In the Kal and Hiphil species the apocopated future takes *o* and *e* in distinction from the ordinary future, which has *u* and *i*, רָשָׁב, רָשָׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וְרָשָׁב, וְרָשָׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *r*, e. g. עָוֵר, or as *ı*, e. g. קָיַם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוּיַם, Pu. קוּיַם, Hith. הִתְקוּיַם.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלְכָל, Pu. כָּלְכָל.

VOCABULARY 22.

אָדָמָה n. f. <i>ground, land</i>	לָעַר n. m. <i>young man</i>
אֵינן adv. <i>where?</i> only after	קָבַר v. K. <i>to bury</i> ; N. <i>to be</i>
מֵן, מֵאֵינן <i>whence?</i>	<i>buried</i>
אָנָה adv. <i>whither?</i>	קָדְמָה n. f. <i>former state</i>
בּוֹא v. K. (fut. יָבֹוא) <i>to come</i> ;	קוּם v. K. <i>to arise</i>
H. <i>to cause to come, bring</i>	רִיב v. K. <i>to contend</i>
הִלְךָ Hith. <i>to go for one's</i>	שׁוּב v. K. <i>to return</i> ; H. <i>to</i>
<i>self, go about</i>	<i>cause to return, bring</i>
לִיךְ v. K. <i>to lodge</i>	<i>back</i>
מוֹת v. K. <i>to die</i> ; H. <i>to put</i>	שִׁפְחָה n. f. <i>handmaid</i>
<i>to death</i>	

§ 60. *Lamedh Aleph* (לָא) *Verbs*, see Table XV.

1. Aleph, as the third radical of verbs, retains its con-

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires *a*, יִמְצֵא for יִמְצֵא.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite מִצֵּאתָ, except in those words which have Tsere as their proper vowel, יָרֵאתָ. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

VOCABULARY 23.

אור n. <i>Ur</i>	מָצָא v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	מָרָא n. f. <i>Mara (bitter)</i>
טָהוֹר adj. <i>clean, pure</i>	נַעֲמִי n. f. <i>Naomi (sweet)</i>
יָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עֲלִי n. m. <i>Eli</i>
כַּשְׁדִּים n. m. pl. <i>Chaldees</i>	קָרָא v. K. <i>to call</i>
לֵב n. m. (לְבוֹת) <i>heart</i>	רָהֲטִים n. m. pl. <i>troughs</i>
מָלֵא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוּץ v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שָׁמְוֵאל n. m. <i>Samuel</i>

§ 61. *Lamedh He* (לֵה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle נָלַי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in הָ.

The futures and participles in הָ.

The imperatives in הַ.

The absolute infinitives in ה' or הַ.

The construct infinitives have the feminine ending הַ.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (הַסְּרִי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גְּלִי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic הַ, עָשָׂה, which is commonly softened by an appended הַ, גָּלְתָּהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלְתִּי, גָּלְתָּ from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָהּ or גָּלְתִּי.

6. The final vowel הַ is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. הַיְגַל, הַיְגַל from הַיְגַלְהַ. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, הַיְגַל or הַיְגַל from הַיְגַלְהַ; Hiph. הַיְגַל, הַיְגַל from הַיְגַלְהַ.

7. The final vowel הַ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. הַיְגַל for הַיְגַלְהַ, הַיְגַל for הַיְגַלְהַ, הַיְגַל for הַיְגַלְהַ.

הַיְהִה to be, fut. הַיְהִיהַ, apoc. הַיְהִי, part. הַיְהִיהַ.

הַיְחַיֵּה to live, fut. הַיְחַיֵּיהַ, apoc. הַיְחַיֵּי.

VOCABULARY 24.

אָמֵן adv. *truly, indeed*

בָּנָה v. K. *to build*

כַּיְהִי אַחַר כַּיְהִי *how much more, or*

הַיְהִיהַ v. K. *to be*

after a negative *how*

יָרַד v. K. *to go down, de-*

much less

scend

יְרוּשָׁלַם ¹ n. <i>Jerusalem</i>	עָשָׂה v. K. <i>to make, do, N. to be done</i>
בְּאֶשֶׁר as	
כּוּל v. P. (כִּלְכֵּל) <i>to contain</i>	
כָּלָה v. P. <i>to complete, finish</i>	צָוָה v. P. <i>to command</i>
מִשֶּׁב n. f. <i>bed</i>	רָאָה v. K. <i>to see, N. to be seen</i>
עָלָה v. K. <i>to go up, H. to bring up, offer</i>	<i>to appear</i>
עֹלָה n. f. <i>burnt-offering</i>	שְׁלֹמֹה n. m. <i>Solomon</i>
	שֵׁנִית adv. <i>a second time</i>

¹ Pointed as though it were written יְרוּשָׁלַם.

§ 62. *Doubly Imperfect Verbs.*

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לִה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עו and לִה, the ו is invariably treated as a perfect consonant, and the לִה peculiarities only are preserved.

§ 63. *Unusual Forms.*

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לִא verb may appear with a לִה form, or an עו verb with an עֵ form, or *vice versa*.

2. A few verbs of different classes adopt the peculiar עֵ or עו modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication

שָׁשׁ and שֵׁשׁ, Piels of שָׁשׁ, רִתְּגַשְׁתִּי and רִתְּגַשְׁתִּי from גָּלַשׁ, or doubling the third radical in place of the second, e. g. רִבְעֵנָה, אֲמַלְלֵה, נִאָּוָה (= נִאָּוִי) from נָּאָה (= נָּאוֹ), הִשְׁתַּחֲוֶה (fut. וְהִשְׁתַּחֲוֶה, with Vav Conv. וְהִשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. הַמְרַמֵּר, סִחְרְחֹר.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְּאַלִּי, Niphal of Hithpael נִנְסְרִי, נִכְפָּר, נִשְׁתַּחֲוֶה.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals, see Table XIX.*

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above *ten*, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*

פַּרְעֹה n. m. *Pharaoh*

חֹדֶשׁ n. m. *month*

שָׁנָה n. f. (ים.) *year*

נֹחַ n. m. *Noah*

שֶׁקֶל n. m. *shekel*

עֶשְׂרִים n. m. *decade, ten*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions or interjections, are written as separate words.

2. The prepositions אַחַר *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרַי, אַחֲרֵיהֶם; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינוֹי, בֵּינוֹתַי and בֵּינוֹתַי.

3. The preposition אִתְּ *with*, commonly becomes אִתִּי before suffixes, e. g. אִתִּי, אִתְּכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֹת, or before grave suffixes, אֵת, e. g. אֹתִי, אֹתְכֶם.

SYNTAX.

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, כָּל־נְהַיְבוּתֶיהָ שְׁלוֹם *all her paths (are) peace*, טוֹב הָעֵץ *the tree (was) good*.

2. Or the verb הָיָה *to be*, or the pronoun הוּא of the third person, may be used as a copula, הָאָרֶץ הַיְיָתָה הָיָה *the earth was desolate*, הַנָּהָר הַרְבִּיעִי הוּא פְּתַח *the fourth river is Euphrates*.

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, הַזָּהָב *gold*, הַחֵכְמָה *wisdom*. So in comparisons, בְּקֶן as a (lit. *the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* הַצִּיעָה *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, הַיּוֹם *to-day*, הַשָּׁנָה *this year*; or the sign of the vocative, הַמֶּלֶךְ *O king!*

§ 69. *Nouns definite without the Article.*

1. The following are definite without the article:—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם a wise son, הָאָרֶץ הַטּוֹבָה the good land.*

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר the word is good.*

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *הַדְּבָרִים הָאֵלֶּה these things, אֵלֶּה הַדְּבָרִים these are the things.*

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*.

§ 72. *Comparison of Adjectives.*

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, טוֹבָה הַכְּמָה מִפְּנִינִים *wisdom is better than rubies*, lit. is good from rubies; אֶגְדָּל מִמֶּנּוּ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן, גְּדוֹל מִכָּל-בְּנֵי-קֶדֶם *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפֶה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

§ 73. *Numerals.*

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, עֶשְׂרִים וְשֶׁבַע שָׁנִים *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun, **הָאַרְבָּעִים** *the forty*, **הַיּוֹם אַרְבָּעִים הַיּוֹם** *the forty days*.

§ 74. *Apposition.*

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, **הַבָּקָר הַבְּרָזִיחַ** *the oxen the brass*, i. e. *the brazen oxen*; **שְׁלֹשׁ סָאִים קָמַחַ** *three measures (consisting of) meal*.

§ 75. *The Construct State.*

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, **הַרִי בְּגִלְבָּעַ** *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, **מְקוֹם אֲשֶׁר** *the place where*, etc., particularly when the relative is itself omitted, **בְּיַד־הַשָּׁלַחַ** *by the hand of (him whom) thou wilt send*, and even before the copulative, **וְדַעַת וְחָכְמָה** *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, **הַגְּדוֹל מַעֲשֵׂה הַיהוָה** *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַחַיִל הַגְּבוּרֵי* *the mighty men of valor*, *אֱלִילֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאָבִיהָ* *her father's sheep*.

§ 76. Tenses of Verbs.

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. The Preterite.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *בָּרָא* *God created*.

b. Relative to the present, i. e. the perfect, *עָשִׂיתָ* *what is this that thou hast done?*

c. Relative to another past, i. e. the pluperfect, *עָשָׂה* *God ended his work which he had made*.

d. Relative to a future, i. e. the future perfect, *רָחַץ* *he shall be called holy, when the Lord shall have washed, etc.*

e. Conditional, *הָיִינוּ* *except the Lord had left a remnant, we should have been as Sodom*.

f. Optative, *לֹא-יָמָתוּ* *O that we had died*.

- g. Subjunctive, יִרְאֶתֶם לְמַעַן in order that ye might fear.
2. The present, regarded as a continuation of the past, צָמְתִי *I am thirsty*, prop. *I have been and still am thirsty*.
3. General truths, embodying the experience of the past, אֵן יָדַע knoweth his owner, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, בָּבֶלֶת נָפְלָה *has fallen*.

§ 78. The Future.

The future tense is used in speaking of,

1. The future, whether it be,
 - a. Absolute, אֶעֱשֶׂה *I will make*.
 - b. Relative to a past, *Elisha was fallen sick of his sickness, whereof רָמוּת he was to die*.
 - c. Conditional, *but (if it were my case) אֶדְרֹשׁ I would seek unto God*.
 - d. Optative, expressing desire, determination, permission, or command, so יִאָּבְדוּ *may all thine enemies perish; all that thou commandest us, נַעֲשֶׂה we will do; of the fruit נֹאכַל we may eat; mine ordinances תִּשְׁמְרוּ ye shall keep*.
 - e. Subjunctive, לְמַעַן תְּבָרְכֵנִי *in order that my soul may bless thee*.
2. The present, when it is conceived of as extending into the future, *why תִּבְכִּי weepst thou? lit. why wilt thou go on to weep?*
3. General truths, which are valid for all time to come, *righteousness תְּרוֹמֵם exalteth a nation, it does so now and always will*.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job יַעֲשֶׂה did continually, not only that once, but thenceforward*.

5. The past, in animated description, as we use the present, *then* יָשִׁיר *sings Moses*.

6. The future is idiomatically used with בְּתָרָם and בְּתָרָם *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing אַל *not* to the apocopated future, אַל־תִּרְעוּ *harm not*.

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) אֹהֵב *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, נוֹרָא *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* לוֹט *was sitting in the gate of Sodom.*

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, *הוֹאִיל הֵלֶךְ he was willing, he walked, for he was willing to walk, or walked willingly.*

§ 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵת.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵת.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים was full of men, נצאו את־העיר they went out (of) the city.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, חלה את־רגליו he was diseased in his feet.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. Verbs with more than one Object.

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וירגמו אהו אבן and they overwhelmed him with stones, וזיצר את־האדם עפר and he formed the man of dust.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. Adverbial Expressions.

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. Neglect of Agreement.

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֹר-דֹר *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen*, אֲשֶׁר בְּחַרְתִּיָּהוּ, *whose seed*, אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by אֵל or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or זֶ is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*

GRAMMATICAL TABLES.

I. THE LETTERS, §1.

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א ———	אָלֶפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּימֵל Gi'-mel	ג	3
4	ד Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V	וָו Vāv	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	כָּ ד Kh, K	כָּפֶה Kaph	כ	20
12	ל L	לָמֶד Lā'-medh	ל	30
13	מ ם M	מֵם Mēm	מ	40
14	נ ן N	נוּן Nūn	נ	50
15	ס S	סָמֶךָ Sā'-mekh	ס	60
16	ע ———	עֵיִן Áyin	ע	70
17	פ ף Ph, P	פֶּא Pē	פ	80
18	צ ץ Ts	צַרֵּי Tsā'-dhē	צ	90
19	ק K	קוֹפֶה Kōph	ק	100
20	ר R	רֵישׁ Rēsh	ר	200
21	ש Sh, S	שִׁין Shīn	ש	300
22	ת Th, T	תָּו Tāv	ת	400

II. CLASSIFICATION OF THE LETTERS, § 2.

	1.		2.		
Gutturals,	א ה ה ע	}	Weak,	א ה ו י	Vowel-Letters
Palatals,	ג י כ ק			א ה ה ע	Gutturals.
Linguals,	ד ט ל נ ת		Medium,	ל מ נ ר	Liquids.
Dentals,	ז ס ז ש צ			ז ס ז ש צ	Sibilants.
Labials,	ב מ ו פ		Strong,	פ ב	} Aspirates and Mutes.
ר shares the peculiarities of the Gutturals.		ק כ ג ט ת ד			

3.

Serviles איהן משה וכלב Radicals the rest of the Alphabet.

THE POINTS, § 4.

Long Vowels.

Short Vowels.

Doubtful Vowels.

Kā'mets \bar{a} אַ	Páttahh	ǎ אָ	Hhī'rik אִ	ī or ĭ
Tsé're \bar{e} עַ	Séghōl	ě אֵ	Shū'rek אֹ	} \bar{u} or \check{u}
Hhō'lem \bar{o} וַ	Kā'mets-Hhātūph	ō אֻ	Kib buts אֱ	

Pronounce \bar{a} as in *father*, \check{a} as in *fat*, \bar{e} as in *there*, \check{e} as in *met*, \bar{i} as in *machine*, \check{i} as in *pin*, \bar{o} as in *note*, \check{o} as in *not*, \bar{u} as in *rule*, \check{u} as in *full*.

§ 7. Simple Sh'va אַ silent or vocal.

Compound Sh'vas $\left\{ \begin{array}{l} \text{Hhātēph-Pattahh אַּ; thus אֲמֹדֶה } ^amōdh. \\ \text{Hhātēph-Seghol אֵּ; thus אֲמֹר } ^mōr. \\ \text{Hhātēph-Kamets אֹּ; thus אֲנִי } ^nī.$

§ 8. Pattahh-furtive אַ with א, ה or ה at the end of words.

§ 12. Daghesh-lene in א ב ג ד פ כ ה removes aspiration.

§ 13. Daghesh-forte doubles; not found in א ה ה א rarely in א.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe אַ opposite of Daghesh-lene, Daghesh-forte, or Mappik.

§ 21. Makkeph (־) connects words.

§ 22. Methegh אַ second syllable before the accent.

DISJUNCTIVES.

CLASS I. *Emperors.*

- | | | |
|------------|-------|--------|
| 1. Sillāk | (1) | : סלוק |
| 2. Athnāhh | (א) | אתנח |

CLASS II. *Kings.*

- | | | |
|------------------|-------|---------------------|
| 3. S'gholta | (*) | סגלתא <i>postp.</i> |
| 4. Zakēph Kāton | (') | זקה קטון |
| 5. Zakēph Gadhol | (") | זקה גדול |
| 6. Tiphllia | (\) | טיפליא |

CLASS III. *Dukes.*

- | | | |
|---------------|-------|--------------------|
| 7. R'bhīr | (°) | רביז |
| 8. Shalshleth | (') | שלשלת |
| 9. Zarkā | (∞) | זרקא <i>postp.</i> |
| 10. Pashta | (') | פשתא <i>postp.</i> |
| 11. Y'thibh | (<) | יתיב <i>prep.</i> |
| 12. T'bhIr | () | תביר |

CLASS IV. *Counts.*

- | | | |
|----------------------|--------------------|--------------------------|
| 13. Pazēr | (ם) | פזר |
| 14. Karnē Phārā | (ם ⁹) | קרני פרה |
| 15. T'lisha Gh'dhola | (ם ⁷) | תלישא גדולה <i>prep.</i> |
| 16. Geresh | (') | גרש |
| 17. G'rāshayin: | (") | גרשׁים |
| 18. P'sīk | (1) | פסיקו |

CONJUNCTIVES. *Servants.*

- | | | |
|---------------------|--------------------|--------------------------|
| 19. Merkā | (,) | מרקא |
| 20. Mūnāhh | (.) | מונת |
| 21. Merl a Kh'phūla | („) | מרקא כפולא |
| 22. Mahpakh | (<) | מהפק |
| 23. Dargā | (,) | דרגא |
| 24. Kadhmā | (') | קדמא |
| 25. Yerāhh ben Yōmo | (ך) | ירח בן ימו |
| 26. T'lishā K'tannā | (ם ⁹) | תלישא קטנא <i>postp.</i> |

IV. INSEPARABLE PREPOSITIONS AND VAV
 CONJUNCTIVE, §§ 27, 28.

Primary form,	בְּ	בַּ	בִּ	בִּי
Before vowelless Consonants,	בְּ	בַּ	בִּ	בִּי*
Before Gutturals with Compound Sh'va,	<i>the corresponding short vowel</i>			
Before monosyllables and accented syllables,	† בְּ	בַּ	בִּ	בִּי
With the contracted article,	<i>the vowel of the article.</i>			

* Also before the labials ב, מ, and פ, but י before vowelless Yodh.

† With the interrogative בַּמָּה, בַּמֵּה, לַמָּה or לַמֵּה.

THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE,
 AND THE INTERROGATIVE מַה.

Before strong consonants,	מִן	מֵ	מֵ	מַה*
Before vowelless consonants and strong gutturals,	}	מִן	מֵ	מַה
Before weak gutturals,		מִן	מֵ	מַה
Before gutturals with Kamets,	מִן	מֵ	מֵ	מַה

* But with a disjunctive accent commonly מַה־.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	מִנִּי	מִנִּי, מִי, מִי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	מִנֶּךָ	מִנֶּךָ, מִנֶּךָ
2 f.	בְּךָ	לְךָ	—	מִנֶּךָ
3 m.	בּוֹ	לוֹ	מִנּוֹ	מִנּוֹ, מִנּוֹ, מִנּוֹ
3 f.	בָּהּ	לָהּ	מִנּוֹ	מִנּוֹ

PLURAL.

1 c.	בָּנוּ	לָנוּ	מִנּוּ	מִנּוּ
2 m.	בְּכֶם	לְכֶם	מִנְכֶם, מִנְכֶם	מִנְכֶם
2 f.	בְּכֶן	לְכֶן	—	מִנְכֶן
3 m.	בָּהֶם, בָּהֶם	לָהֶם, לָהֶם	מִנְהֶם, מִנְהֶם	מִנְהֶם, מִנְהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִנְהֶן

		SINGULAR.			PLURAL.
1	I	אֲנִי, אַנְכִי	We	אֲנֵנוּ, אַנְתֵנוּ	אֲנֵנוּ
2.	{ Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם	
	{ Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן	
3.	{ He	הוא	They <i>m.</i>	הֵם, הֵמָּה	
	{ She	היא, הִיא	They <i>f.</i>	הֵן, הֵנָּה	

SUFFIXES.

	Simple.	With union Vowels of Verbs.			With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	נִי, נִי	נִי	נִי	נִי (נִי)	נִי	נִי
<i>pl.</i>	נֵי	נֵי	נֵי	נֵי	נֵי (נֵי)	נֵי
2 <i>m.</i>	הָ (כָה) הָ	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ
<i>pl.</i>	כֶּם				כֶּם	יְכֶם
2 <i>f.</i>	תְּ (כִי) תְּ	תְּ, תְּ, תְּ			תְּ	תְּ
<i>pl.</i>	כֶּן				כֶּן	יְכֶן
3 <i>m.</i>	הוּ (כִּי) הוּ	הוּ, הוּ, הוּ	הוּ (כִּי) הוּ	הוּ (כִּי) הוּ	הוּ (הוּ)	יְהוּ (יְהוּ)
<i>pl.</i>	ם (מוֹ) ם	ם, ם, ם			ם	יְהֵם (יְהֵם)
3 <i>f.</i>	תְּ (כִּי) תְּ	תְּ, תְּ, תְּ			תְּ	תְּ
<i>pl.</i>	ן (כִּי) ן	ן, ן			ן	יְהֵן

DEMONSTRATIVE.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. זֶה (זֶה)	זֹאת (זֹאת)	זֶה, זֹאת
this.		PLUR. אֵלֶּה, אֵלֶּה these.

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form שֶׁ (שֶׁ, שֶׁ, שֶׁ)

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever*. מַה *what?* or *whatever*.

VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act. Kal קָטַל *to kill*.
2. " pass. Niphal נִקְטַל *to be killed*.
3. Intensive act. Piël קָטַל *to kill many or to massacre*.
4. " pass. Pual קֻטַּל *to be massacred*.
5. Causative act. Hiphil הִקְטִיל *to cause to kill*.
6. " pass. Hophal הִקְטִיל *to be caused to kill*.
- 7 Reflexive Hithpaël הִתְקַטַּל *to kill one's self*.

VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	
	Plur.	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
1 c.		קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	
INFIN. absol.		קָטוּל	הִקְטֹל	קָטַל	קָטַל	
	constr.	קָטֹל	הִקְטִיל	קָטִיל	(קָטִיל)	
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 m.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2 f.	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ
		1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
IMPER.	2 m.	קָטֵל	הִקְטִיל	קָטֵל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטַלְנָהּ	הִקְטַלְנָהּ	קָטַלְנָהּ	
PART.	act.	קָטֵל		מִקְטֵל		
	pass.	קָטוּל	נִקְטָל		מִקְטָל	

HIPHIL.	HCPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְדָהּ	שָׁכְלָהּ
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטְּלָתָּ	קָטְדָתָּ	שָׁכְלָתָּ
הִקְטִילָתִי	הִקְטִילָתִי	הִתְקַטְּלָתִי	קָטְדָתִי	שָׁכְלָתִי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קָטְדוּ	שָׁכְלוּ
הִקְטִילוּם	הִקְטִילוּם	הִתְקַטְּלוּם	קָטְדוּם	(שָׁכְלוּם)
הִקְטִילֶנָּה	הִקְטִילֶנָּה	הִתְקַטְּלֶנָּה	קָטְדֶנָּה	(שָׁכְלֶנָּה)
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	קָטְדֶנּוּ	שָׁכְלֶנּוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטַד	שָׁכַל
הִקְטִילִי	הִקְטִילִי	הִתְקַטֵּל	קָטַד	שָׁכַל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטִיד	יִשָּׁכַל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּשָּׁכַל
יִקְטִילֶנָּה	יִקְטִילֶנָּה	יִתְקַטְּלֶנָּה	יִקְטִידֶנָּה	יִשָּׁכְלֶנָּה
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִקְטִידוּ	יִשָּׁכְלוּ
תִּקְטִילֶנָּה	תִּקְטִילֶנָּה	תִּתְקַטְּלֶנָּה	תִּקְטִידֶנָּה	תִּשָּׁכְלֶנָּה
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטְּלוּ	תִּקְטִידוּ	תִּשָּׁכְלוּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטִיד	נִשָּׁכַל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי		הִתְקַטְּלִי	קָטְדִי	
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	קָטְדוּ	
הִקְטִילֶנָּה		הִתְקַטְּלֶנָּה	קָטְדֶנָּה	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

VII. PARADIGM OF THE PERFECT

SINGULAR.

1 com. 2 masc. 2 fem. 3 masc. 3 fem.

KAL PRETERITE.

SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
				קָטַלְתֶּוּ	
3 fem.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּכֶּהוּ	קָטַלְתְּהוּ	קָטַלְתְּהָ
				קָטַלְתְּהָ	
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהָ
	קָטַלְתָּךְ			קָטַלְתָּךְ	
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ	קָטַלְתְּהָ
				קָטַלְתְּךְ	
1 com.	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיךָ
PLUR. 3 com.	קָטַלְתֶּנִּי	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
2 masc.	קָטַלְתֶּנִּי	—	—	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
1 com.	—	קָטַלְתֶּנִּי	קָטַלְתֶּנִּי	קָטַלְתֶּהוּ	קָטַלְתֶּהָ

INFINITIVE.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
	קָטַלְתִּיךָ				

FUTURE.

SING. 3 masc.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְתְּ	יִקְטַלְתֶּהוּ	יִקְטַלְתֶּהָ
	יִקְטַלְנִי	יִקְטַלְךָ		יִקְטַלְתֶּהוּ	יִקְטַלְתֶּהָ
PLUR. 3 masc.	יִקְטַלְנִי	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּהוּ	יִקְטַלְתֶּהָ

IMPERATIVE.

SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
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PIEL PRETERITE.

SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
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HIPHIL PRETERITE.

SING. 3 masc.	הִקְטַלְתִּי	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתֶּהוּ	הִקְטַלְתֶּהָ
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VERBS WITH SUFFIXES, § 42.

PLURAL.

1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּהוּ	קָטְלוּבָם	קָטְלוּבָהֶן	קָטְלוּם	קָטְלוּן
קָטְלוּלְחַנְנוּ	קָטְלוּלְחָבָם	קָטְלוּלְחָבָהֶן	קָטְלוּלְחָם	קָטְלוּלְחָן
קָטְלוּלְחַנּוּ	————	————	קָטְלוּלְחָם	קָטְלוּלְחָן
קָטְלוּלְחַיִּינּוּ	————	————	קָטְלוּלְחַיִּים	קָטְלוּלְחַיִּין
————	קָטְלוּלְחַיִּיכֶם	קָטְלוּלְחַיִּיבָהֶן	קָטְלוּלְחַיִּים	קָטְלוּלְחַיִּין
קָטְלוּלְחַיִּינּוּ	קָטְלוּלְחַיִּיכֶם	קָטְלוּלְחַיִּיבָהֶן	קָטְלוּלְחַיִּים	קָטְלוּלְחַיִּין
קָטְלוּלְחַיִּינּוּ	————	————	קָטְלוּלְחַיִּים	קָטְלוּלְחַיִּין
————	קָטְלוּלְחַיִּיכֶם	קָטְלוּלְחַיִּיבָהֶן	קָטְלוּלְחַיִּים	קָטְלוּלְחַיִּין
קָטְלוּהוּ	קָטְלוּבָם	קָטְלוּבָהֶן	קָטְלוּם	קָטְלוּן
יִקְטְלוּהוּ	יִקְטְלוּבָם	יִקְטְלוּבָהֶן	יִקְטְלוּם	יִקְטְלוּן
יִקְטְלוּלְחַנּוּ	יִקְטְלוּלְחָבָם	יִקְטְלוּלְחָבָהֶן	יִקְטְלוּלְחָם	יִקְטְלוּלְחָן
יִקְטְלוּלְחַיִּינּוּ	יִקְטְלוּלְחַיִּיכֶם	יִקְטְלוּלְחַיִּיבָהֶן	יִקְטְלוּלְחַיִּים	יִקְטְלוּלְחַיִּין
קָטְלוּהוּ	————	————	קָטְלוּם	
קָטְלוּהוּ	קָטְלוּבָם	קָטְלוּבָהֶן	קָטְלוּם	קָטְלוּן
הִקְטִילּוּהוּ	הִקְטִילּוּבָם	הִקְטִילּוּבָהֶן	הִקְטִילּוּם	הִקְטִילּוּן

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	∞ FUT.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמַד	יֵאָכַל
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמַדָה	תֵּאָכַל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ	תֵּאָכַל
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ	תֵּאָכְלִי
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי	אֵכַל
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמַדוּ	יֵאָכְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם	תֵּאָכְלוּ
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן	תֵּאָכְלוּ
1 c.	עָמַדְנִי	נִעְמַדְנִי	הִעְמַדְנִי	הִעְמַדְנִי	תֵּאָכְלֶנּוּ
					נֵאָכַל
INFIN. Absol.	עָמֹד	הִעְמֹד	הִעְמִיד	הִעְמֹד	
Constr.	עָמַד	הִעְמִיד	הִעְמִיד	הִעְמִיד	KAL (fut. a.)
FUT. 3 m.	יִעְמֹד	יִעְמֹד	יִעְמִיד	יִעְמֹד	יֵחַזֵּק
3 f.	תִּעְמֹד	תִּעְמֹד	תִּעְמִיד	תִּעְמֹד	תֵּחַזֵּק
2 m.	תִּעְמֹד	תִּעְמֹד	תִּעְמִיד	תִּעְמֹד	תֵּחַזֵּק
2 f.	תִּעְמְדִי	תִּעְמְדִי	תִּעְמִידִי	תִּעְמְדִי	תֵּחַזְּקִי
1 c.	אֶעְמֹד	אֶעְמֹד	אֶעְמִיד	אֶעְמֹד	אֵחַזֵּק
Plur. 3 m.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמְדוּ	יֵחַזְּקוּ
3 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמַדְנָה	תֵּחַזְּקֶנּוּ
2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמְדוּ	תֵּחַזְּקוּ
2 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמַדְנָה	תֵּחַזְּקֶנּוּ
1 c.	נִעְמֹד	נִעְמֹד	נִעְמִיד	נִעְמֹד	נֵחַזֵּק
IMPER. 2 m	עָמַד	הִעְמֹד	הִעְמִיד		הֵזֵק
2 f.	עָמְדִי	הִעְמְדִי	הִעְמִידִי	wanting	הִזְקִי
Plur. 2 m	עָמְדוּ	הִעְמְדוּ	הִעְמִידוּ		הִזְקוּ
2 f.	עָמַדְנָה	הִעְמַדְנָה	הִעְמַדְנָה		תִּזְקְנֶה
PART. Act.	עֹמֵד		מִעְמִיד		
Pass.	עָמוּד	נִעְמָד		מִעְמֹד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
<i>PRET.</i> 3 <i>m.</i>	גָּאַל	נִגְאַל	גָּאַל	גָּאַל	הִתְגָּאַל
3 <i>f.</i>	גָּאַלָּהּ	נִגְאַלָּהּ	גָּאַלָּהּ	גָּאַלָּהּ	הִתְגָּאַלָּהּ
2 <i>m.</i>	גָּאַלְתָּ	נִגְאַלְתָּ	גָּאַלְתָּ	גָּאַלְתָּ	הִתְגָּאַלְתָּ
2 <i>f.</i>	גָּאַלְתְּ	נִגְאַלְתְּ	גָּאַלְתְּ	גָּאַלְתְּ	הִתְגָּאַלְתְּ
1 <i>c.</i>	גָּאַלְתִּי	נִגְאַלְתִּי	גָּאַלְתִּי	גָּאַלְתִּי	הִתְגָּאַלְתִּי
<i>Plur.</i> 3 <i>c.</i>	גָּאַלוּ	נִגְאַלוּ	גָּאַלוּ	גָּאַלוּ	הִתְגָּאַלוּ
2 <i>m.</i>	גָּאַלְתֶּם	נִגְאַלְתֶּם	גָּאַלְתֶּם	גָּאַלְתֶּם	הִתְגָּאַלְתֶּם
2 <i>f.</i>	גָּאַלְתֶּן	נִגְאַלְתֶּן	גָּאַלְתֶּן	גָּאַלְתֶּן	הִתְגָּאַלְתֶּן
1 <i>c.</i>	גָּאַלְנוּ	נִגְאַלְנוּ	גָּאַלְנוּ	גָּאַלְנוּ	הִתְגָּאַלְנוּ
<i>INFIN.</i> <i>Absol.</i>	גָּאַל	הִגְאַל	גָּאַל		
<i>Constr.</i>	גָּאַל	הִגְאַל	גָּאַל		הִתְגָּאַל
<i>FUT.</i> 3 <i>m.</i>	יִגְאַל	יִגְאַל	יִגְאַל	יִגְאַל	יִתְגָּאַל
3 <i>f.</i>	תִּגְאַל	תִּגְאַל	תִּגְאַל	תִּגְאַל	תִּתְגָּאַל
2 <i>m.</i>	תִּגְאַל	תִּגְאַל	תִּגְאַל	תִּגְאַל	תִּתְגָּאַל
2 <i>f.</i>	תִּגְאַלִי	תִּגְאַלִי	תִּגְאַלִי	תִּגְאַלִי	תִּתְגָּאַלִי
1 <i>c.</i>	אֶגְאַל	אֶגְאַל	אֶגְאַל	אֶגְאַל	אֶתְגָּאַל
<i>Plur.</i> 3 <i>m.</i>	יִגְאַלוּ	יִגְאַלוּ	יִגְאַלוּ	יִגְאַלוּ	יִתְגָּאוּ
3 <i>f.</i>	תִּגְאַלְנָהּ	תִּגְאַלְנָהּ	תִּגְאַלְנָהּ	תִּגְאַלְנָהּ	תִּתְגָּאֲנָהּ
2 <i>m.</i>	תִּגְאַלְנוּ	תִּגְאַלְנוּ	תִּגְאַלְנוּ	תִּגְאַלְנוּ	תִּתְגָּאֲנוּ
2 <i>f.</i>	תִּגְאַלְנָהּ	תִּגְאַלְנָהּ	תִּגְאַלְנָהּ	תִּגְאַלְנָהּ	תִּתְגָּאֲנָהּ
1 <i>c.</i>	נִגְאַל	נִגְאַל	נִגְאַל	נִגְאַל	נִתְגָּאַל
<i>IMPER.</i> 2 <i>m.</i>	גָּאַל	הִגְאַל	גָּאַל		הִתְגָּאַל
2 <i>f.</i>	גָּאַלִי	הִגְאַלִי	גָּאַלִי	wanting	הִתְגָּאַלִי
<i>Plur.</i> 2 <i>m.</i>	גָּאוּ	הִגְאוּ	גָּאוּ		הִתְגָּאוּ
2 <i>f.</i>	גָּאַלְנָהּ	הִגְאַלְנָהּ	גָּאַלְנָהּ		הִתְגָּאַלְנָהּ
<i>PART.</i> <i>Act.</i>	גָּאַל		מִגְאַל		מִתְגָּאַל
<i>Pass.</i>	גָּאַל	נִגְאַל		מִגְאַל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָהּ	נִשְׁלְחָהּ	שָׁלְחָהּ	הִשְׁלִיחָהּ	הִשְׁתַּלַּחָהּ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנִי	נִשְׁלַחְנִי	שָׁלַחְנִי	הִשְׁלַחְנִי	הִשְׁתַּלַּחְנִי
INFIN. <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַחַ	שְׁלִיחַ	הִשְׁלִיחַ	—
<i>Constr.</i>	שֹׁלֵחַ	הַשְּׁלֹּחַ	שֹׁלֵחַ	הַשְּׁלִיחַ	הַשְּׁתַּלַּחַ
FUT. 3 m.	יִשְׁלַח	יִשְׁלַחַ	יִשְׁלַחַ	יִשְׁלִיחַ	יִשְׁתַּלַּחַ
3 f.	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלִיחַ	תִּשְׁתַּלַּחַ
2 m.	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלִיחַ	תִּשְׁתַּלַּחַ
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַחַ	אֶשְׁלַחַ	אֶשְׁלִיחַ	אֶשְׁתַּלַּחַ
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 f.	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁתַּלַּחְנָהּ
2 m.	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁתַּלַּחְוּ
2 f.	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁתַּלַּחְנָהּ
1 c.	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלִיחַ	נִשְׁתַּלַּחַ
IMPER. 2 m.	שְׁלַחַ	הִשְׁלַחַ	שְׁלַחַ	הִשְׁלַחַ	הִשְׁתַּלַּחַ
2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָהּ	הִשְׁלַחְנָהּ	שְׁלַחְנָהּ	הִשְׁלַחְנָהּ	הִשְׁתַּלַּחְנָהּ
PART. <i>Act.</i>	שֹׁלֵחַ	—	מְשַׁלֵּחַ	מְשַׁלֵּחַ	מְשַׁתַּלֵּחַ
<i>Pass.</i>	שְׁלִיחַ	נִשְׁלַחַ	—	—	—

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁבַּ	נִשְׁבַּבְתָּ	הִשְׁבַּבְתָּ	הִשְׁבַּבְתָּ	נָשַׁבַּ
3 f.	נִשְׁבַּבְתְּ	נִשְׁבַּבְתְּ	הִשְׁבַּבְתְּ	הִשְׁבַּבְתְּ	נִשְׁבַּבְתְּ
2 m.	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ	הִשְׁבַּבְתָּ	הִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ
2 f.	נִשְׁבַּבְתְּ	נִשְׁבַּבְתְּ	הִשְׁבַּבְתְּ	הִשְׁבַּבְתְּ	נִשְׁבַּבְתְּ
1 c.	נִשְׁבַּבְתִּי	נִשְׁבַּבְתִּי	הִשְׁבַּבְתִּי	הִשְׁבַּבְתִּי	נִשְׁבַּבְתִּי
Plur. 3 c.	נִשְׁבַּבּוּ	נִשְׁבַּבּוּ	הִשְׁבַּבּוּ	הִשְׁבַּבּוּ	נִשְׁבַּבּוּ
2 m.	נִשְׁבַּבְתֶּם	נִשְׁבַּבְתֶּם	הִשְׁבַּבְתֶּם	הִשְׁבַּבְתֶּם	נִשְׁבַּבְתֶּם
2 f.	נִשְׁבַּבְתֶּן	נִשְׁבַּבְתֶּן	הִשְׁבַּבְתֶּן	הִשְׁבַּבְתֶּן	נִשְׁבַּבְתֶּן
1 c.	נִשְׁבַּבְנוּ	נִשְׁבַּבְנוּ	הִשְׁבַּבְנוּ	הִשְׁבַּבְנוּ	נִשְׁבַּבְנוּ
INFIN. <i>Absol.</i>	נִשְׁבַּבַּתְּ	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ
<i>Constr.</i>	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ
FUT. 3 m.	יִשְׁבַּבְּ	יִשְׁבַּבְּ	יִשְׁבַּבְּ	יִשְׁבַּבְּ	יִשְׁבַּבְּ
3 f.	יִשְׁבַּבְתְּ	יִשְׁבַּבְתְּ	יִשְׁבַּבְתְּ	יִשְׁבַּבְתְּ	יִשְׁבַּבְתְּ
2 m.	יִשְׁבַּבְתָּ	יִשְׁבַּבְתָּ	יִשְׁבַּבְתָּ	יִשְׁבַּבְתָּ	יִשְׁבַּבְתָּ
2 f.	יִשְׁבַּבְתְּ	יִשְׁבַּבְתְּ	יִשְׁבַּבְתְּ	יִשְׁבַּבְתְּ	יִשְׁבַּבְתְּ
1 c.	יִשְׁבַּבְנִי	יִשְׁבַּבְנִי	יִשְׁבַּבְנִי	יִשְׁבַּבְנִי	יִשְׁבַּבְנִי
Plur. 3 m.	יִשְׁבַּבּוּ	יִשְׁבַּבּוּ	יִשְׁבַּבּוּ	יִשְׁבַּבּוּ	יִשְׁבַּבּוּ
3 f.	יִשְׁבַּבְתֶּן	יִשְׁבַּבְתֶּן	יִשְׁבַּבְתֶּן	יִשְׁבַּבְתֶּן	(יִשְׁבַּבְתֶּן)
2 m.	יִשְׁבַּבְתֶּם	יִשְׁבַּבְתֶּם	יִשְׁבַּבְתֶּם	יִשְׁבַּבְתֶּם	יִשְׁבַּבְתֶּם
2 f.	יִשְׁבַּבְתֶּן	יִשְׁבַּבְתֶּן	יִשְׁבַּבְתֶּן	יִשְׁבַּבְתֶּן	(יִשְׁבַּבְתֶּן)
1 c.	יִשְׁבַּבְנוּ	יִשְׁבַּבְנוּ	יִשְׁבַּבְנוּ	יִשְׁבַּבְנוּ	יִשְׁבַּבְנוּ
IMPER. 2 m.	שְׁבַבְ	שְׁבַבְתָּ	שְׁבַבְתָּ		שְׁבַבְתָּ
2 f.	שְׁבַבִּי	שְׁבַבְתְּ	שְׁבַבְתְּ	wanting	שְׁבַבְתְּ
Plur. 2 m.	שְׁבַבּוּ	שְׁבַבְתֶּם	שְׁבַבְתֶּם		שְׁבַבְתֶּם
2 f.	שְׁבַבְתֶּן	שְׁבַבְתֶּן	שְׁבַבְתֶּן		(שְׁבַבְתֶּן)
PART. <i>Act.</i>	שֹׁבֵב		שֹׁבֵב		שֹׁבֵב
<i>Pass.</i>	שֹׁבֵב	שֹׁבֵב		שֹׁבֵב	שֹׁבֵב

XII. PARADIGM OF AVIN

	KAL.	NIPHAL.	PIEL.	
PRET. 3 <i>m.</i> 3 <i>f.</i> 2 <i>m.</i> 2 <i>f.</i> 1 <i>c.</i> <i>Plur.</i> 3 <i>c.</i> 2 <i>m.</i> 2 <i>f.</i> 1 <i>c.</i>	סָבַב	סָב	נָסַב	סוּבַב
	סָבְבָהּ	סָבְהָ	נָסְבָהּ	סוּבְבָהּ
	(סָבְבֹתָ)	סָבֹתָ	נָסֹתָ	סוּבְבֹתָ
	(סָבְבֹתֶיךָ)	סָבֹתֶיךָ	נָסֹתֶיךָ	סוּבְבֹתֶיךָ
	סָבְבֵינוּ	סָבֵנוּ	נָסֵבֵנוּ	סוּבְבֵנוּ
	(סָבְבֹתֶם)	סָבֹתֶם	נָסֹתֶם	סוּבְבֹתֶם
	(סָבְבֹתֵינוּ)	סָבֹתֵינוּ	נָסֹתֵינוּ	סוּבְבֹתֵינוּ
	סָבְבֵנוּ	סָבֵנוּ	נָסֵבֵנוּ	סוּבְבֵנוּ
INFIN. <i>Absol.</i> <i>Constr.</i>	סָבֹב	סָב	הִסָּב	סוּבֹב
	סָבֵב	סָב	הִסָּב	סוּבֵב
FUT. 3 <i>m.</i> 3 <i>f.</i> 2 <i>m.</i> 2 <i>f.</i> 1 <i>c.</i> <i>Plur.</i> 3 <i>m.</i> 3 <i>f.</i> 2 <i>m.</i> 2 <i>f.</i> 1 <i>c.</i>	יִסָּב	יִסָּב	יִסָּב	יִסוּבַב
	תִּסָּב	תִּסָּב	תִּסָּב	תִּסוּבַב
	תִּסָּב	תִּסָּב	תִּסָּב	תִּסוּבַב
	תִּסָּבֵי	תִּסָּבֵי	תִּסָּבֵי	תִּסוּבַבֵי
	אִסָּב	אִסָּב	אִסָּב	אִסוּבַב
	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ	יִסוּבַבוּ
	תִּסָּבְנָה	תִּסָּבְנָה	תִּסָּבְנָה	תִּסוּבַבְנָה
	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ	תִּסוּבַבוּ
	תִּסָּבְיָנָה	תִּסָּבְיָנָה	תִּסָּבְיָנָה	תִּסוּבַבְיָנָה
	נָסַב	נָסַב	נָסַב	נָסוּבַב
IMPER. 2 <i>m.</i> 2 <i>f.</i> <i>Plur.</i> 2 <i>m.</i> 2 <i>f.</i>	סָב	סָב	הִסָּב	סוּבַב
	סָבֵי	סָבֵי	הִסָּבֵי	סוּבַבֵי
	סָבוּ	סָבוּ	הִסָּבוּ	סוּבַבוּ
	סָבְיָנָה	סָבְיָנָה	הִסָּבְיָנָה	סוּבַבְיָנָה
PART. <i>Act.</i> <i>Pass.</i>	סָבֵב	סָבֵב		נִסוּבֵב
	סָבֹב	סָבֹב	נָסַב	

DOUBLED VERBS, § 57.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסְבִּיחַ	הוּסְבַח	הִסְתַּוְּיַב	סִבְּחָהּ
הִסְבִּיחַהּ	הוּסְבַּחַהּ	הִסְתַּוְּיַבְּהָ	סִבְּחָהּהּ
הִסְבִּיחוּ		הִסְתַּוְּיַבְּתָּ	סִבְּחָתָּ
הִסְבִּיחוּהָ		הִסְתַּוְּיַבְּתָּהּ	סִבְּחָתָּהּ
הִסְבִּיחֵי		הִסְתַּוְּיַבְּתֵי	סִבְּחָתֵי
הִסְבִּיחוּ	הוּסְבַּחוּ	הִסְתַּוְּיַבּוּ	סִבְּחוּ
הִסְבִּיחוּם		הִסְתַּוְּיַבְּתָּם	סִבְּחָתָּם
הִסְבִּיחוּן		הִסְתַּוְּיַבְּתָּן	סִבְּחָתָּן
הִסְבִּיחוּנוּ		הִסְתַּוְּיַבְּתָּנוּ	סִבְּחָתָּנוּ
הִסְבִּיחַ			סִבְּחָהּ
הִסְבִּיחַ		הִסְתַּוְּיַב	סִבְּחָהּ
יִסְבֵּחַ	יּוּסְבַח	יִסְתַּוְּיַב	יִסְבְּחֵהּ
תִּסְבֵּחַ	תּוּסְבַח	תִּסְתַּוְּיַב	תִּסְבְּחֵהּ
תִּסְבֵּחַ	תּוּסְבַח	תִּסְתַּוְּיַב	תִּסְבְּחֵהּ
תִּסְבִּיחַי	תּוּסְבַּחַי	תִּסְתַּוְּיַבְּי	תִּסְבְּחֵי
אִסְבֵּחַ	אּוּסְבַח	אִסְתַּוְּיַב	אִסְבְּחֵהּ
יִסְבִּיחוּ	יּוּסְבַּחוּ	יִסְתַּוְּיַבּוּ	יִסְבְּחוּ
תִּסְבִּיחֵינָהּ		תִּסְתַּוְּיַבְּנָהּ	תִּסְבְּחֵינָהּ
תִּסְבִּיחוּ	תּוּסְבַּחוּ	תִּסְתַּוְּיַבּוּ	תִּסְבְּחוּ
תִּסְבִּיחֵינָהּ		תִּסְתַּוְּיַבְּנָהּ	תִּסְבְּחֵינָהּ
נִסְבֵּחַ	נּוּסְבַח	נִסְתַּוְּיַב	נִסְבְּחֵהּ
הִסְבִּיחַ		הִסְתַּוְּיַב	סִבְּחָהּ
הִסְבִּיחֵי	wanting	הִסְתַּוְּיַבְּי	סִבְּחֵי
הִסְבִּיחוּ		הִסְתַּוְּיַבּוּ	סִבְּחוּ
הִסְבִּיחֵינָהּ		הִסְתַּוְּיַבְּנָהּ	סִבְּחֵינָהּ
מִסְבֵּחַ		מִסְתַּוְּיַב	מִסְבְּחֵהּ
	מּוּסְבַח		

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נִקְוֹם	קוּיַם	קוּיַם
3 f.	קָמָה	נִקְוְמָה	קוּיַמָּה	קוּיַמָּה
2 m	קָמַתָּ	נִקְוְמַתָּ	קוּיַמְתָּ	קוּיַמְתָּ
2 f.	קָמַתְּ	נִקְוְמוֹת	קוּיַמְתְּ	קוּיַמְתְּ
1 c.	קָמַתִּי	נִקְוְמוֹתִי	קוּיַמְתִּי	קוּיַמְתִּי
<i>Plur.</i> 3 c.	קָמוּ	נִקְוְמוּ	קוּיַמוּ	קוּיַמוּ
2 m.	קָמַתְּם	נִקְוְמוֹתְּם	קוּיַמְתְּם	קוּיַמְתְּם
2 f.	קָמַתְן	נִקְוְמוֹתְן	קוּיַמְתְּן	קוּיַמְתְּן
1 c.	קָמַנִי	נִקְוְמוֹנִי	קוּיַמְנִי	קוּיַמְנִי
INFIN. <i>Absol.</i>	קוֹם	הִקְוֹם		
<i>Constr.</i>	קוֹם	הִקְוֹם	קוּיַם	
FUT. 3 m.	יִקְוֹם	יִקְוֹם	יִקְוֹיַם	יִקְוֹיַם
3 f.	תִּקְוֹם	תִּקְוֹם	תִּקְוֹיַם	תִּקְוֹיַם
2 m.	תִּקְוֹם	תִּקְוֹם	תִּקְוֹיַם	תִּקְוֹיַם
2 f.	תִּקְוְמוּי	תִּקְוְמוּי	תִּקְוְמוּי	תִּקְוְמוּי
1 c.	אִקְוֹם	אִקְוֹם	אִקְוֹיַם	אִקְוֹיַם
<i>Plur.</i> 3 m.	יִקְוְמוּ	יִקְוְמוּ	יִקְוְמוּ	יִקְוְמוּ
3 f.	תִּקְוְמוּיָה	תִּקְוְמוּנָה	תִּקְוְמוּיָה	תִּקְוְמוּיָה
2 m.	תִּקְוְמוּ	תִּקְוְמוּ	תִּקְוְמוּ	תִּקְוְמוּ
2 f.	תִּקְוְמוּיָה	תִּקְוְמוּנָה	תִּקְוְמוּיָה	תִּקְוְמוּיָה
1 c.	נִקְוֹם	נִקְוֹם	נִקְוֹיַם	נִקְוֹיַם
IMPER. 2 m.	קוּם	הִקְוֹם	קוּיַם	
2 f.	קוּיַמִּי	הִקְוְמוּי	קוּיַמְי	wanting
<i>Plur.</i> 2 m.	קוּמוּ	הִקְוְמוּ	קוּיַמוּ	
2 f.	קוּיַמְנָה	הִקְוְמוּנָה	קוּיַמְנָה	
PART. <i>Act.</i>	קָם		מִקְוֹיַם	
<i>Pass.</i>	קוֹם	נִקְוֹם		מִקְוֹיַם

HIPHIL.	HOPTHAL.	HITHPAEL.	KAL.
הִקִּים	הִקָּם	הִתְקוּיִם	לָבַד
הִקְיֶמֶה	הִקְיָמֶה	הִתְקוּיְמָה	לָבְדָה
הִקְיִמּוֹת	(הִקְיָמֹת)	הִתְקוּיְמֹת	לָבְדָת
הִקְיִמּוֹת	(הִקְיָמֹת)	הִתְקוּיְמֹת	לָבְדָת
הִקְיִמּוֹתַי	(הִקְיָמֹתַי)	הִתְקוּיְמֹתַי	לָבְדָתִי
הִקְיִמּוּ	הִקְיָמוּ	הִתְקוּיָמוּ	לָבְדוּ
הִקְיִמּוּתָם	(הִקְיָמוּתָם)	הִתְקוּיָמוּתָם	רָבְדָתָם
הִקְיִמּוּתָן	(הִקְיָמוּתָן)	הִתְקוּיָמוּתָן	רָבְדָתָן
הִקְיִמּוּנִי	(הִקְיָמוּנִי)	הִתְקוּיָמוּנִי	לָבְדוּנִי
הִקָּם		הִתְקוּיִם	רָבַד
הִקִּים			לָיַב
יִקִּים	יִקָּם	יִתְקוּיִם	יִלָּיַב
תִּקִּים	תִּקָּם	תִּתְקוּיִם	תִּלָּיַב
תִּקִּים	תִּקָּם	תִּתְקוּיִם	תִּלָּיַב
תִּקְיָמִי	תִּקְיָמִי	תִּתְקוּיָמִי	תִּלָּיַבִּי
אִקִּים	אִקָּם	אִתְקוּיִם	אִלָּיַב
יִקְיִמוּ	יִקְיָמוּ	יִתְקוּיָמוּ	יִלָּיַבוּ
תִּקְיָמְנָה	(תִּקְיָמְנָה)	תִּתְקוּיָמְנָה	תִּלָּיַבְנָה
תִּקְיָמוּ	תִּקְיָמוּ	תִּתְקוּיָמוּ	תִּלָּיַבוּ
תִּקְיָמְנָה	(תִּקְיָמְנָה)	תִּתְקוּיָמְנָה	תִּלָּיַבְנָה
נִקִּים	נִקָּם	נִתְקוּיִם	נִלָּיַב
הִקָּם		הִתְקוּיִם	לָיַב
הִקְיִמִּי	wanting	הִתְקוּיָמִי	לָיַבִּי
הִקְיִמוּ		הִתְקוּיָמוּ	לָיַבוּ
הִקְיָמְנָה		הִתְקוּיָמְנָה	(לָיַבְנָה)
מִקִּים		מִתְקוּיִם	לָבַד
	מִיִּקָּם		לָוַבַד

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשַׁב	יָבַשׁ
3 f.	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָבְשָׁה
2 m.	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָבַשְׁתָּ
2 f.	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָבַשְׁתְּ
1 c.	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָבַשְׁתִּי
Plur. 3 c.	יָשְׁבוּ	נָשְׁבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָבְשׁוּ
2 m.	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשִׁיבְתֶם	הוֹשַׁבְתֶם	יָבַשְׁתֶּם
2 f.	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשִׁיבְתֶן	הוֹשַׁבְתֶן	יָבַשְׁתֶּן
1 c.	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָבַשְׁנוּ
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָבֹשׁ
<i>Constr.</i>	שָׁבַת	הוֹשִׁיב	הוֹשִׁיב	הוֹשַׁב	יָבַשׁ
FUT. 3 m.	יָשֵׁב	יִנְשֵׁב	יִוְשִׁיב	יִוְשַׁב	יִיבֹשׁ
3 f.	תֵּשֵׁב	תִּנְשֵׁב	תִּוְשִׁיב	תִּוְשַׁב	תִּיבֹשׁ
2 m.	תֵּשֵׁב	תִּנְשֵׁב	תִּוְשִׁיב	תִּוְשַׁב	תִּיבֹשׁ
2 f.	תֵּשְׁבִי	תִּנְשְׁבִי	תִּוְשִׁיבִי	תִּוְשַׁבִּי	תִּיבֹשִׁי
1 c.	אֵשֵׁב	אִנְשֵׁב	אִוְשִׁיב	אִוְשַׁב	אִיבֹשׁ
Plur. 3 m.	יָשְׁבוּ	יִנְשְׁבוּ	יִוְשִׁיבוּ	יִוְשַׁבוּ	יִיבֹשׁוּ
3 f.	תֵּשְׁבֶנָה	תִּנְשְׁבֶנָה	תִּוְשִׁיבֶנָה	תִּוְשַׁבֶנָה	תִּיבֹשְׁנָה
2 m.	תֵּשְׁבוּ	תִּנְשְׁבוּ	תִּוְשִׁיבוּ	תִּוְשַׁבוּ	תִּיבֹשׁוּ
2 f.	תֵּשְׁבֶנָה	תִּנְשְׁבֶנָה	תִּוְשִׁיבֶנָה	תִּוְשַׁבֶנָה	תִּיבֹשְׁנָה
1 c.	נֵשֵׁב	נִנְשֵׁב	נִוְשִׁיב	נִוְשַׁב	נִיבֹשׁ
IMPER. 2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָבַשׁ
2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	יָבְשִׁי
Plur. 2 m.	שְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָבַשׁוּ
2 f.	שְׁבֶנָה	הוֹשִׁיבֶנָה	הוֹשִׁיבֶנָה		יָבְשְׁנָה
PART. <i>Act.</i>	יֹשֵׁב		מוֹשִׁיב		יָבֵשׁ
<i>Pass.</i>	יֹשׁוּב	נוֹשֵׁב		מוֹשָׁב	יָבֹשׁ

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHEL.	HITHPAEL.
PRET. 3 m.	כָּתַב	נִכְתַּב	כָּתַב	הִכְתִּיב	הִתְכַּתֵּב
3 f.	כָּתְבָה	נִכְתְּבָה	כָּתְבָה	הִכְתִּיבָה	הִתְכַּתְּבָה
2 m.	כָּתַבְתָּ	נִכְתַּבְתָּ	כָּתַבְתָּ	הִכְתַּבְתָּ	הִתְכַּתַּבְתָּ
2 f.	כָּתַבְתְּ	נִכְתַּבְתְּ	כָּתַבְתְּ	הִכְתַּבְתְּ	הִתְכַּתַּבְתְּ
1 c.	כָּתַבְתִּי	נִכְתַּבְתִּי	כָּתַבְתִּי	הִכְתַּבְתִּי	הִתְכַּתַּבְתִּי
Plur. 3 c.	כָּתְבוּ	נִכְתְּבוּ	כָּתְבוּ	הִכְתִּיבוּ	הִתְכַּתְּבוּ
2 m.	כָּתַבְתֶּם	נִכְתַּבְתֶּם	כָּתַבְתֶּם	הִכְתַּבְתֶּם	הִתְכַּתַּבְתֶּם
2 f.	כָּתַבְתֶּן	נִכְתַּבְתֶּן	כָּתַבְתֶּן	הִכְתַּבְתֶּן	הִתְכַּתַּבְתֶּן
1 c.	כָּתַבְתֶּם	נִכְתַּבְתֶּם	כָּתַבְתֶּם	הִכְתַּבְתֶּם	הִתְכַּתַּבְתֶּם
INFIN. <i>Absol.</i>	כִּתּוּב	נִכְתֹּב	כִּתּוּב	הִכְתִּיב	
<i>Constr.</i>	כְּתוּב	הִכְתִּיב	כְּתוּב	הִכְתִּיב	הִתְכַּתֵּב
FUT. 3 m.	יִכְתֹּב	יִכְתַּב	יִכְתֹּב	יִכְתִּיב	יִתְכַּתֵּב
3 f.	תִּכְתֹּב	תִּכְתַּב	תִּכְתֹּב	תִּכְתִּיב	תִּתְכַּתֵּב
2 m.	תִּכְתַּבְּ	תִּכְתַּבְּ	תִּכְתַּבְּ	תִּכְתִּיבְּ	תִּתְכַּתַּבְּ
2 f.	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתִּיבִי	תִּתְכַּתְּבִי
1 c.	אֶכְתֹּב	אֶכְתַּב	אֶכְתֹּב	אֶכְתִּיב	אֶתְכַּתֵּב
Plur. 3 m.	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתִּיבוּ	יִתְכַּתְּבוּ
3 f.	תִּכְתְּבוּהָ	תִּכְתְּבוּהָ	תִּכְתְּבוּהָ	תִּכְתִּיבוּהָ	תִּתְכַּתְּבוּהָ
2 m.	תִּכְתְּבוּנִי	תִּכְתְּבוּנִי	תִּכְתְּבוּנִי	תִּכְתִּיבוּנִי	תִּתְכַּתְּבוּנִי
2 f.	תִּכְתְּבוּנָהּ	תִּכְתְּבוּנָהּ	תִּכְתְּבוּנָהּ	תִּכְתִּיבוּנָהּ	תִּתְכַּתְּבוּנָהּ
1 c.	נִכְתְּבוּ	נִכְתְּבוּ	נִכְתְּבוּ	נִכְתְּבוּ	נִתְכַּתְּבוּ
IMPER. 2 m.	כָּתֹב	הִכְתִּיב	כָּתֹב	הִכְתִּיב	הִתְכַּתֵּב
2 f.	כָּתְבִי	הִכְתִּיבִי	כָּתְבִי	הִכְתִּיבִי	הִתְכַּתְּבִי
Plur. 2 m.	כָּתְבוּ	הִכְתִּיבוּ	כָּתְבוּ	הִכְתִּיבוּ	הִתְכַּתְּבוּ
2 f.	כָּתְבוּנָהּ	הִכְתִּיבוּנָהּ	כָּתְבוּנָהּ	הִכְתִּיבוּנָהּ	הִתְכַּתְּבוּנָהּ
PART. <i>Act.</i>	כּוֹתֵב		כּוֹתֵב	כּוֹתֵב	כּוֹתֵב
<i>Pass.</i>	כּוֹתֵב	נִכְתָּב			

XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בִּלָּה
3 f.	בִּלְתָּה	נִבְלְתָה	בִּלְתָּה
2 m.	בִּלְתָּ	נִבְלְתָ	בִּלְתָּ
2 f.	בִּלְתִּי	נִבְלְתִי	בִּלְתִּי
1 c.	בִּלְתִּי	נִבְלְתִי	בִּלְתִּי
Plur. 3 c.	בָּלוּ	נִבְלוּ	בִּלוּ
2 m.	בִּלְתֶּם	נִבְלְתֶם	בִּלְתֶּם
2 f.	בִּלְתֶּן	נִבְלְתֶן	בִּלְתֶּן
1 c.	בִּלְתֵּנוּ	נִבְלְתֵנוּ	בִּלְתֵּנוּ
INFIN. Absol.	בִּלֵּה	נִבְלֵה	בִּלֵּה
Constr.	בִּלּוֹת	הִבְלוֹת	בִּלּוֹת
FUT. 3 m.	יִבְלֶה	יִבְלֶה	יִבְלֶה
3 f.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 m.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 f.	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 c.	אֶבְלֶה	אֶבְלֶה	אֶבְלֶה
Plur. 3 m.	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
2 m.	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1 c.	נִבְלֶה	נִבְלֶה	נִבְלֶה
IMPER. 2 m.	בִּלֵּה	הִבְלֵה	בִּלֵּה
2 f.	בִּלִּי	הִבְלִי	בִּלִּי
Plur. 2 m.	בָּלוּ	הִבְלוּ	בָּלוּ
2 f.	בִּלְיָנָה	הִבְלִינָה	בִּלְיָנָה
PART. Act.	בֹּלֵה		מִבְלֵה
Pass.	בָּלוּי	נִבְלָה	

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלִּיתָה
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
גָּלִיתִים	הִגְלִיתִים	הִגְלִיתִים	הִתְגַּלִּיתִים
גָּלִיתְּם	הִגְלִיתְּם	הִגְלִיתְּם	הִתְגַּלִּיתְּם
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
(גָּלָה)	הִגְלָה	הִגְלָה	(הִתְגַּלָּה)
גָּלוּת	הִגְלוּת	(הִגְלוּת)	הִתְגַּלוּת
יָגַל	יִגְלֶה	יִגְלֶה	יִתְגַּלֵּה
תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
תִּגְלֵי	תִּגְלֵי	תִּגְלֵי	תִּתְגַּלֵּי
יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֵּה
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּתְגַּלֵּינָה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּתְגַּלֵּינָה
יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֵּה
wanting	יִגְלֵי	wanting	יִתְגַּלֵּי
	יִגְלוּ		יִתְגַּלוּ
	יִגְלֵינָה		יִתְגַּלֵּינָה
	מִגְלָה		מִתְגַּלָּה
מִגְלָה	מִגְלָה	מִגְלָה	מִתְגַּלָּה

I. *Nouns which suffer a change in the vowels only.*

i. With Kamets or Tsere in the penult.

SING. Abs.	אָדוֹן master	Const.	אָדוֹן	PL. Abs.	אָדוֹנִים	Const.	אָדוֹנָי
	זָכוֹר memorial		זָכוֹר		זָכוֹרִים		זָכוֹרָי
	מְלִיץ interpreter		מְלִיץ		מְלִיצִים		מְלִיצָי
Masc.	גָּדוֹל great	Fem.	גְּדוּלָה	Masc.	גְּדוּלִים	Fem.	גְּדוּלוֹת
	קָטוּב Kal. pass. part.		קָטוּבָה		קָטוּבִים		קָטוּבוֹת

ii. With Tsere in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצָי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כְּבֹד	PL. Abs.	כְּבֹדִים	Const.	כְּבֹדָי
Masc.	רֵבֵשׁ dry	Fem.	רֵבֶשֶׁה	Masc.	רֵבֶשִׁים	Fem.	רֵבֶשֶׁת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטָי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קָטַלְתְּ	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מְקַטֵּל Piel part.		מְקַטְּלָה or מְקַטַּלְתְּ		מְקַטְּלִים		מְקַטְּלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּג fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגָי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשָׁי
	דָּבָר word		דָּבָר		דְּבָרִים		דְּבָרָי
	עָנָן cloud		עָנָן		עֲנָנִים		עֲנָנָי
	לֵבָב heart		לֵבָב		לְבָבִים		לְבָבָי
Masc.	חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטַל Niph. part.		נִקְטְלָה or נִקְטַלְתְּ		נִקְטְלִים		נִקְטְלוֹת

iv. With final ה.

SING. Abs.	מֵרָאָה appearance	Const.	מֵרָאָה	PL. Abs.	מֵרָאִים	Const.	מֵרָאֵי
	קָנָה reed		קָנָה		קָנִים		קָנֵי
Masc.	יָפָה fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת

v. Segholates.

SING. Abs.	מֶלֶךְ king	Const.	מֶלֶךְ	PL. Abs.	מְלָכִים	Const.	מְלָכֵי
	סֹתֵר covert		סֹתֵר		סֹתָרִים		סֹתָרָי
	עֲצָם strength		עֲצָם		עֲצָמִים		עֲצָמָי
	בָּעַל lord		בָּעַל		בָּעָלִים		בָּעָלָי
	מָוֶת death		מָוֶת		מָוֶתִים		מָוֶתָי
	עֵין eye		עֵין	DUAL.	עֵינִים		עֵינָי
	רֶגֶל foot		רֶגֶל		רֶגְלִים		רֶגְלָי
	אָזֶן ear		אָזֶן		אָזְנִים		אָזְנָי

II. Nouns which double their final consonant.

SING. Abs.	גָּמַל camel	Const.	גָּמַל	PL. Abs.	גָּמָלִים	Const.	גָּמָלָי
	בָּן garden		בָּן		בָּנִים		בָּנָי
	חֹק statute		חֹק		חֹקִים		חֹקָי
	שֵׁן tooth		שֵׁן	DUAL.	שֵׁנִים		שֵׁנָי
Masc.	קָטָן small	Fem.	קָטָנָה	PL. Masc.	קָטָנִים	Fem.	קָטָנוֹת
	עֵמֶק deep		עֵמֶקָה		עֵמָקִים		עֵמָקוֹת
Abs.	עִבְרִי Hebrew	Const.	עִבְרִי	PL. Abs.	עִבְרָיִם or עִבְרִים	Const.	עִבְרָיָי
Masc	טָרִי fresh	Fem.	טָרִיָּה	Masc.	טָרִיִּים	Fem.	טָרִיּוֹת

III. Other nouns suffer no change.

SING. Abs.	מַלְבָּרוֹשׁ garment	Const.	מַלְבָּרוֹשׁ	PL. Abs.	מַלְבָּרוֹשִׁים	Const.	מַלְבָּרוֹשָׁי
Masc.	טוֹב good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטִיל Hiph. part.		מִקְטִילָה or מִקְטִילָת		מִקְטִילִים		מִקְטִילוֹת

Nouns with the feminine ending ה.

i. With Kamets or Tsere in the penult.

SING. Abs.	דָּגָה	fish	Const.	דְּגָה	PL. Abs.	דְּגוֹת	Const.	דְּגוֹת
	נִקְמָה	vengeance		נִקְמָה		נִקְמוֹת		נִקְמוֹת
	עֵצָה	counsel		עֵצָה		עֵצוֹת		עֵצוֹת
	שִׁפָּה	lip		שִׁפָּה	DUAL.	שִׁפְתַּיִם		שִׁפְתַּי

ii. From Segholates.

SING. Abs.	מַלְכָּה	queen	Const.	מַלְכֹּת	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
	סִתְּרוֹה	covert		סִתְּרוֹת		סִתְּרוֹת		סִתְּרוֹת
	עֲצָמָה	strength		עֲצָמֹת		עֲצָמוֹת		עֲצָמוֹת

iii. All others.

SING. Abs.	גַּנְּהָ	garden	Const.	גַּנֹּת	PL. Abs.	גַּנּוֹת	Const.	גַּנּוֹת
	יְשׁוּעָה	salvation		יְשׁוּעֹת		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING. Abs.	מִשְׁמֶרֶת	observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֵרוֹת	Const.	מִשְׁמֵרוֹת
	יוֹנְקָת	sucker		יוֹנְקָת		יוֹנְקוֹת		יוֹנְקוֹת
	גְּלִגְלוֹת	skull		גְּלִגְלוֹת		גְּלִגְלוֹת		גְּלִגְלוֹת
	עִבְרִיָּה	Hebrew-woman		עִבְרִיָּה		עִבְרִיּוֹת		עִבְרִיּוֹת
	מַלְכוּת	kingdom		מַלְכוּת		מַלְכוּת		מַלְכוּת

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	לֵבָב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מַלְכָּה		יָד
<i>Sing.</i> 1 c. my	“	לֵבָבִי	“	מֶלְכִי	“	מַלְכָּתִי	“	יָדִי
2 m. thy	“	לֵבְבְךָ	“	מֶלְכְּךָ	“	מַלְכָּתְךָ	“	יָדְךָ
2 f. thy	“	לֵבְבְּךָ	“	מֶלְכֶּךָ	“	מַלְכָּתְךָ	“	יָדְךָ
3 m. his	“	לֵבָבוֹ	“	מֶלְכוֹ	“	מַלְכָּתוֹ	“	יָדוֹ
3 f. her	“	לֵבְבָהּ	“	מֶלְכָּהּ	“	מַלְכָּתָהּ	“	יָדָהּ
<i>Plur.</i> 1 c. our	“	לֵבְבֵינוּ	“	מֶלְכֵינוּ	“	מַלְכָּתֵנוּ	“	יָדֵינוּ
2 m. your	“	לֵבְבְכֶם	“	מֶלְכְכֶם	“	מַלְכָּתְכֶם	“	יָדְכֶם
2 f. your	“	לֵבְבְכֶן	“	מֶלְכְכֶן	“	מַלְכָּתְכֶן	“	יָדְכֶן
3 m. their	“	לֵבְבָם	“	מֶלְכָם	“	מַלְכָּתָם	“	יָדָם
3 f. their	“	לֵבְבָן	“	מֶלְכָן	“	מַלְכָּתָן	“	יָדָן

PLURAL.

DUAL.

	hearts	לֵבָבִים	kings	מֶלְכִים	queens	מַלְכוֹת	hands	יָדַים
<i>Const.</i>		לֵבָבִי		מֶלְכִי		מַלְכוֹת		יָדִי
<i>Sing.</i> 1 c. my	“	לֵבָבַי	“	מֶלְכַי	“	מַלְכוֹתַי	“	יָדַי
2 m. thy	“	לֵבְבֶיךָ	“	מֶלְכֶיךָ	“	מַלְכוֹתֶיךָ	“	יָדֶיךָ
2 f. thy	“	לֵבְבֶיךָ	“	מֶלְכֶיךָ	“	מַלְכוֹתֶיךָ	“	יָדֶיךָ
3 m. his	“	לֵבָבוֹ	“	מֶלְכוֹ	“	מַלְכוֹתָיו	“	יָדָיו
3 f. her	“	לֵבְבָהּ	“	מֶלְכָּהּ	“	מַלְכוֹתֶיהָ	“	יָדָיהָ
<i>Plur.</i> 1 c. our	“	לֵבְבֵינוּ	“	מֶלְכֵינוּ	“	מַלְכוֹתֵינוּ	“	יָדֵינוּ
2 m. your	“	לֵבְבֵיכֶם	“	מֶלְכֵיכֶם	“	מַלְכוֹתֵיכֶם	“	יָדֵיכֶם
2 f. your	“	לֵבְבֵיכֶן	“	מֶלְכֵיכֶן	“	מַלְכוֹתֵיכֶן	“	יָדֵיכֶן
3 m. their	“	לֵבְבֵיהֶם	“	מֶלְכֵיהֶם	“	מַלְכוֹתֵיהֶם	“	יָדֵיהֶם
3 f. their	“	לֵבְבֵיהֶן	“	מֶלְכֵיהֶן	“	מַלְכוֹתֵיהֶן	“	יָדֵיהֶן

CARDINALS.

	MASCULINE.		FEMININE		
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	
One	אֶחָד	אֶחָד	אַחַת	אַחַת	
Two	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ	
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ	
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	
Five	חַמֵּשָׁה	חַמֵּשָׁת	חַמֵּשׁ	חַמֵּשׁ	
Six	שֵׁשָׁה	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ	
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	
Eight	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה	
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ	
Ten	עֶשְׂרֵה	עֶשְׂרֵת	עָשׂוֹר	עָשׂוֹר	
Eleven	{	עָשׂוֹר	אַחַד	עֶשְׂרֵה	אַחַת
		עָשׂוֹר	עֶשְׂתַּיִ	עֶשְׂרֵה	עֶשְׂתַּיִ
Twelve	{	דָּעָר	שְׁנַיִם	עֶשְׂרֵה	שְׁתַּיִם
		דָּעָר	שְׁנַיִ	עֶשְׂרֵה	שְׁתַּיִ
Thirteen		עָשׂוֹר	שְׁלֹשָׁה	עֶשְׂרֵה	שְׁלוֹשׁ
Fourteen		עָשׂוֹר	אַרְבָּעָה	עֶשְׂרֵה	אַרְבַּע
Fifteen		עָשׂוֹר	חַמֵּשָׁה	עֶשְׂרֵה	חַמֵּשׁ
Sixteen		עָשׂוֹר	שֵׁשָׁה	עֶשְׂרֵה	שֵׁשׁ
Seventeen		עָשׂוֹר	שִׁבְעָה	עֶשְׂרֵה	שִׁבַּע
Eighteen		עָשׂוֹר	שְׁמוֹנָה	עֶשְׂרֵה	שְׁמוֹנָה
Nineteen		דָּעָר	תְּשֻׁעָה	עֶשְׂרֵה	תְּשֻׁעַ
Twenty	עֶשְׂרִים	Sixty	שִׁשְׁסָבְעִים	One hundred	מֵאָה
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנְעִים	One thousand	אַלְפָּה
Fifty	חַמֵּשִׁים	Ninety	תְּשֻׁעִים	Ten thousand	רִבּוּא

ORDINALS.

First	רִאשׁוֹן	Fifth	חַמִּישִׁי	Eighth	שְׁמִינִי
Second	שְׁנַיִ	Sixth	שֵׁשִׁי	Ninth	תְּשֻׁעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֶשְׂרִי

XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	· ·	·	}	·(·s)	·	·(·)(·) ^q	}	·(·)(·) ^q
	·	·		·	·	·(·)(·) ^q		
	·	·	·	·(·)	·	·(·)(·) ^q		
SECONDARY SECTIONS.			·	·(·)	·(·)(·) ^q	}	·(·)(·) ^q	·(·)(·) ^q
			·	·(·)	·(·)(·) ^q			
			·		·	·(·)(·) ^q	}	·(·)(·) ^q
			·		·	·(·)(·) ^q		
UNUSUAL SECTIONS.					·		·	}
					·		·	
							·	·(·)(·) ^q
							·	·(·)(·) ^q

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnabh occupying the upper horizontal line of the table, if T'bhira is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.

LESSONS IN READING HEBREW

1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּבִיטָה וּבְשׂוֹדָה : מִיָּם עַד יָם : מֵאָדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :
חֶשֶׁךְ וְלֹא אֹר : לֶחֶם מִן־הַשָּׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :
מֵעָרֵב עַד בֶּקֶר : לֶחֶם וּבָשָׂר בִּבְּקָר וְלֶחֶם וּבָשָׂר בְּעָרֵב : מִבְּקָר
לְעָרֵב : שֶׁמֶשׁ לְאֹר בַּיּוֹם יָרַח וְכּוֹכָבִים לְאֹר בַּלַּיְלָה :

2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, *הָיָה אַתָּה יהוה* *thou (art) Jehovah*; or the pronoun *הוא* of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, *הוא אַתָּה הוא אלהים* *thou art God*, see § 67.

2. Property or possession is denoted by the prep. *לְ* *to*, *belonging to*, e. g. *לִיהוָה הָאָרֶץ* *the earth (belongs) to Jehovah*, *is Jehovah's*, *לִי הַכֶּסֶף* *the silver is mine*.

3. The preposition *בֵּין* is repeated before both the objects, between which the interval is indicated *בֵּינִי וּבֵינָה* *between me and thee*.

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence **אֵת אֲשֶׁר** means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוֹסֵף הָיָה וְהוּא מִשְׁלַח בְּכָל-הָאָרֶץ : בַּיּוֹם הַהוּא תִּשְׁבֹּת : מִלְּרֵב עַד-עֶרְבָה
 תִּשְׁבֹּתוּ : יוֹם נְלִילָה לֹא יִשְׁבֹּתוּ : וְעַתָּה יִהְיֶה שְׁמֵר אֵת אֲשֶׁר דִּבַּרְתָּ :
 תִּשְׁמֹר אֶת-כָּל-הַמִּצְוָה הַזֹּאת : יִהְיֶה שָׂכָן בְּצִיּוֹן : יִהְיֶה הַשָּׂכָן בְּצִיּוֹן :
 שָׂכָן בְּאֶרֶץ : שְׂכָנֹו בְּסֹלֶע : הַשְּׂעֵר הַזֶּה סְגוּר : וּבָעֵת הַהִיא כָּל-שָׂתִים
 מִשְׁלִים בְּיִשְׂרָאֵל : לֹא-אֶמְשַׁל אֲנִי בְכֶם יִהְיֶה וּמִשְׁלַח בְּכֶם : תִּלְבְּשִׁי שָׂנִי :
 כֵּן תִּלְבְּשֶׁנָּה הַבְּתוּלֹת :

8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נִקְטַל , הִקְטַל , הִקְטַלְנָה , הִקְטַלְנִי , הִקְטַלְתָּ , הִקְטַלְתֶּם , הִקְטַלְתֶּנּוּ ,
 הִקְטַלְתֶּנּוּ , הִקְטַלְתֶּנּוּ , הִקְטַלְתֶּנּוּ , הִקְטַלְתֶּנּוּ , הִקְטַלְתֶּנּוּ . (2)

קָטַל , מִקְטַל , קָטַלְנָה , תִּקְטַלְנִי , אִקְטַל , נִקְטַל , יִקְטַלְנָה , תִּקְטַלְנָה ,
 תִּקְטַלְנָה (2) , יִקְטַל , מִקְטַל , קָטַלְנִי , תִּקְטַלְנִי .

REMARK 10. The infinitive with or without the preposition **ל** may be the subject of a sentence, as **לֹא לָהּ לְהַקְטִיר** *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus **אֲשֶׁר הוּא** *he is the one who* or *that is the thing which*.

הַבְּדִלּוֹ מִן הָעֵדָה הַזֹּאת : הַשְּׂעֵר לֹא-יִסְגֹּר עַד-הָעֶרֶב : הַסֹּגֵר בְּבֵית :
 וּרְיִחוֹ מִסְגָּרָת : הוּא אֲשֶׁר-דִּבַּר יְהוָה בְּכֶם אֶקְדֹּשׁ וְעַל-פָּנָי כָּל-הָעַם
 אֶכְבֵּד : יִדְעוּ הַגּוֹיִם כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶת-יִשְׂרָאֵל : לֹא-לָהּ לְהַקְטִיר
 לַיהוָה כִּי לַכֹּהֲנִים הַמְקַדְּשִׁים לְהַקְטִיר : הַשְּׂמֹר לָהּ פֶּה-דַּבָּר עִם-וַעֲקֵב

מטוב עדר־ע: השִׁמְרוּ לְכֶם פְּנֵי־תִשְׁכַּחוּ אֶת־הַבְּרִית אֲשֶׁר כָּרַת יְהוָה
עִמָּכֶם: אֲמַרְתִּי כִּבְד אֲכַבֵּד אֹתָהּ וְהִנֵּה מִנַּע אֹתָהּ יְהוָה מִכְבוֹד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC.
§ 38.

Analyze and translate:—

תִּתְקַטֵּל, נִקְטִיל, אֲקַטֵּל, תִּקְטִילי, תִּקְטְלִי (2), יִתְקַטֵּל, תִּתְקַטְּלֶנָּה (2),
יִקְטֵל, הִקְטִילָהּ, הִקְטִילִי, הִתְקַטֵּל, הִתְקַטְּלֶנָּה, מִקְטֵל, מִקְטִיל,
מִתְקַטֵּל.

אֲנִי מִמְטִיר לְכֶם לֶחֶם מִן־הַשָּׁמַיִם: הַפְּתִיחַ אֶל־בְּרִשׁ לִשְׁעֵי: וְגַם
הַפְּתִיחַ יִתְקַדְּשׁוּ: עֲתָה הִתְקַדְּשׁוּ וְקַדְּשׁוּ אֶת־הַבַּיִת הַזֶּה: וְעַתָּה
הַשְׁפִּילִי: לֹא־תִכְרִית חֹסֵד מֵעַם הַבַּיִת הַזֶּה עַד עוֹלָם: כֹּה אָמַר
יְהוָה אֱלֹהֵי אֲנֹכִי מִשְׁבֵּית מִן־הַמְּקוֹם הַזֶּה שְׁשׂוֹן וְשִׁמְתָהּ: וּמְלִיכֹי אֹתוֹ עַל־
כִּי־יִשְׂרָאֵל: לֹא תִקְרִיבוּ אֵלָהּ לַיהוָה: הַמְשַׁחֲתִית אֹתָהּ אֵת כָּל־
הַשְּׂאֲרִית: מִשְׁתַּחֲתִים אֲנִיחֶנּוּ אֶת־הַמְּקוֹם הַזֶּה כִּי־גָדְלָהּ הַצְּעָקָה לִפְנֵי
יְהוָה:

9 b. THE ENTIRE PARADIGM OF קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קָטַלְתָּן (3), תִּקְטִילִי (5), קָטַלְנָה (2), נִקְטַלְתֶּם, הִקְטִילוּ (2),
הִקְטַלְתָּ (4), יִקְטִיל, הִתְקַטְּלוּ, הִתְקַטְּלֶנָּה, הִתְקַטַּלְתָּ (2), קָטַלְתָּ (2),
הִקְטִילָהּ, אֲקַטִּיל, הִקְטַלְתֶּם (2), הִקְטֵל (8), יִתְקַטֵּל, הִתְקַטֵּל (4),
יִקְטִילוּ, הִקְטִילָהּ, הִקְטִילִי, תִּקְטִילְנָה (12), קָטַלְנוּ (3), תִּקְטֵל (10),
מִקְטֵל (3), הִקְטִילוּ (2), הִתְקַטֵּל, נִקְטִיל, תִּתְקַטֵּל (2),
תִּתְקַטְּלוּ, מִקְטִיל, הִקְטִיל (2), נִקְטַלְהּ, קָטַלְוּ (5), אֲקַטֵּל (5),
אֲתִקְטֵל, תִּקְטִילִי, נִקְטַלְתָּ (2), תִּקְטִילוּ (5), נִתְקַטֵּל, מִתְקַטֵּל, תִּקְטִילוּ,
הִתְקַטַּלְתֶּם, הִקְטִילְנָה (2), נִקְטֵלוּ, קָטַלְתִּי (3), יִקְטֵל (5), נִקְטֵל (7),
תִּתְקַטְּלֶנָּה (2), הִתְקַטְּלוּ (2), הִקְטִילְנוּ (2), נִקְטַלְתִּי, קָטַלְוּ (2),
נִקְטַלְתֶּן, קָטַלְתָּ (6), יִקְטִילוּ (5), הִקְטִילוּ, הִקְטַלְתֶּן (2),

התקטלו , קטל (11) , קטלה (3) , נקטלו , הקטלתי (2) , קטלתם (3) ,
התקטלתו , התקטלתי , תקטיל (2) , התקטלתו , התקטלי .

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לא is the simple negative; אל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לא תסגיר *thou shalt not deliver*, אל תסגיר *deliver not*.

נגעה היד ותדבק היד אלהתקרב: ויהיה נתן בך וימטר יהיה
בך עליהארץ: ומרדכי נדע אתהכלל ויקרע מרדכי אתהבגדים
אשר לו וילבש שק ואפר ויזעק ויעקו זעקה ותשלח המלכה בגדים
להלבש אתמרדכי ולא קבל: וקרית יהוה אתהגוים האלה ורשף
אדם ונשבת בארץ: אתאחרון תקריב אליהמשכן ורחצת אתו במים
ולקחת אתהבגדים והלבשת אתאחרון אתהפאת ולקחת אתהשמן
ורצפת על הראש ומשחת אתו: אלתשכן עמה רע: קרב עדהנה
ואדברה: שמרהזאת לעולם:

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַל *he killed him* is composed of קָטַל 3 masc. sing. pret. and הֵ for הָ suffix of 3 masc. sing. with vowel of anterior

(ו), and is equivalent to קָטַל אִתּוֹ; קָטַלְתָּהּ she killed her is for קָטַלְתָּהּ which is composed of קָטַלְתָּ 3 fem. sing. pret., whose termination becomes ך before suffixes, and ה suffix of 3 fem. sing., and is equivalent to קָטַלְתָּהּ אִתּוֹ.

Analyze and translate:—

קָטַלוּ, קָטַלְנוּ, קָטַלְתָּם, קָטַלְתֶּם, קָטַלְתִּי, קָטַלְתְּךָ, קָטַלְתְּהוּ, קָטַלְתְּהוֹת, קָטַלְתְּהוֹתֶיךָ, קָטַלְתְּהוֹתֶיהָ, קָטַלְתְּהוֹתֶיהָ.

קָטַלְתָּהּ, קָטַלְתָּם, קָטַלְתֶּם, קָטַלְתִּי, קָטַלְתְּךָ, קָטַלְתְּהוּ, קָטַלְתְּהוֹת, קָטַלְתְּהוֹתֶיךָ, קָטַלְתְּהוֹתֶיהָ, קָטַלְתְּהוֹתֶיהָ.

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתָּהּ, קָטַלְתָּם, קָטַלְתֶּם, קָטַלְתִּי, קָטַלְתְּךָ, קָטַלְתְּהוּ, קָטַלְתְּהוֹת, קָטַלְתְּהוֹתֶיךָ, קָטַלְתְּהוֹתֶיהָ, קָטַלְתְּהוֹתֶיהָ.

קָטַלְתָּהּ, קָטַלְתָּם, קָטַלְתֶּם, קָטַלְתִּי, קָטַלְתְּךָ, קָטַלְתְּהוּ, קָטַלְתְּהוֹת, קָטַלְתְּהוֹתֶיךָ, קָטַלְתְּהוֹתֶיהָ, קָטַלְתְּהוֹתֶיהָ.

קָטַלְתָּהּ, קָטַלְתָּם, קָטַלְתֶּם, קָטַלְתִּי, קָטַלְתְּךָ, קָטַלְתְּהוּ, קָטַלְתְּהוֹת, קָטַלְתְּהוֹתֶיךָ, קָטַלְתְּהוֹתֶיהָ, קָטַלְתְּהוֹתֶיהָ.

* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus הִקְטִילוֹ means either *he caused him to kill* or *he caused to kill him*; הִקְטַלְתָּם הַלְבַּשְׁתָּם בְּתוֹנֹת *thou hast caused them to put on tunics*, but הִקְטַלְתָּ אֶת־אֶלְעָזָר הַלְבַּשְׁתָּם *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הקטילני , הקטלתיה , הקטילוך , הקטלתיו (2) , הקטילתו ,
 הקטילתו , הקטלתיה , הקטילתה , הקטלתיה (2) , הקטלתו ,
 קטלני , קטלתיו , קטלני , קטלתם , קטלתם , קטלתו .
 קטלים , קטלתי (2) .

גדלתו , גדלתי , כבדני , כבדתי , כבדתי , כבדתי , כבדתי , כבדתי ,
 שפלתים , שפלתה , קדשתי , קדשתי , קדשתי , קדשתי , קדשתי ,
 הכרתי , הכרתי (2) , השבתי , השבתי .

אין לה אב ואם ולקחה מרדכי¹ לו לבת: ויספר להם חמן את
 כל-²אשר גדלו המלך: הנה אנכי עמו ושמתיה ככל אשר דברתי
 לך: שפתי רעב וחייה ושכלך: הבגדים ילפש ורחץ במים ולבשם
 ולקח מן הדם ונתן עליהמזבח וקדשו: הלבישני הבגדים: הלבישתי
 הכתנת: המלחמה הדביקתה: אתה הבדלתם לה³ כאשר דברת אדני
 יהיה⁴:

¹ *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

² Used adverbially, *how*.

³ See § 29. 3.

⁴ § See 23. 3.

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יקטל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. ישלחני not ישלחני from ישלח, and ישלחני from שלח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate:—

יִקְטְלוּנִי , יִקְטְלוּנִי (2) , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .
 יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .
 יִקְטְלוּנִי (2) , יִקְטְלוּנִי (2) , יִקְטְלוּנִי (4) , יִקְטְלוּנִי (2) , יִקְטְלוּנִי (2) .
 יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי (3) , יִקְטְלוּנִי .
 יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .

¹ See § 42. 2.

נִכְרְתוּ מִהָאָרֶץ : ¹ וַיִּשְׁמְרוּ בְכָל־הַדֶּרֶךְ אֲשֶׁר־הִלְכִינוּ בָהּ : עֵתָה
 דְּבַר־נָא אֱלֹהֵי־מִלְכְּךָ פִּי לֹא יִמְלְעֵנִי מִמֶּנֶּךָ : וַיִּקְדַּשׁ אֶת־הַמִּשְׁכָּן וְאֶת־
 הַמִּזְבֵּחַ וַיִּמְשְׁחֵם : וַיִּתְפַּשׂ בַּשְּׁלֶמָה וַיִּקְרָעָהּ : אֶת־הַיְהוָה תִּשְׁמְרֵם
 לְעוֹלָם : הַתְּשַׁבַּח אֱשֶׁה הָעוֹלָא אֲשֶׁר לָהּ גַם־אֱלֹהֵי תִשְׁפַּחְנָה וְאֲנִי לֹא
 אֲשַׁפְּחֶנָּה : וַיִּמְלְכוּ אֹתוֹ וַיִּמְשַׁחֻהוּ : יַהֲוֶה יִשְׁמְרֶה מִכָּל־רַע מֵעַתָּה וְעַד־
 עוֹלָם : לָקַח אֶת־פְּלִי־הַכֶּסֶף וְהַזָּהָב וַיִּשְׁלַחֵם אֱלֹהֵי־מִלְכְּךָ ² הַיֵּשֵׁב בְּדַמְשֶׁק :

¹ Translate the future with vav conversive in these and subsequent exercises as though a preterite preceded.

² See Remark 8.

b. Piel and Hiphil Futures.

REMARK 17. In those forms of the Piel future, which end with the last radical, Tseré is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tseré in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. אַל־תִּשְׁחָת *destroy not*, אַל־תִּשְׁחִי־הוּ *destroy him* (or *it*) *not*.

Analyze and translate:—

יִקְטְלוּנִי , יִקְטְלוּנִי (2) , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .
 יִקְטְלוּנִי (3) , יִקְטְלוּנִי (4) , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .

פִּשְׁטֵתִי אֶת־הַבְּתִילָה אֵיכָכָה אֶלְבָּשָׁה רַחֲמֵי אֶת־הַרְגָלִים אֵיכָכָה
 אֶשְׁפָּסֵם : הַבְּדִל יְבַדִּילֵנִי יַהֲוֶה מִהֶעַם : עֲמוּ אֲנִי בַצָּרָה אַחֲלִיצֵהוּ

וְאֶכְרָזוּ: וַיִּשְׁמַע בַּפֶּקֶד וַיִּשְׁלַח: אָמַר אֱלֹהֵי־תְשׁוּחֵיהֶוּ כִּי בִרְכָה בּוֹ:
 רַחוּם יְהוָה לֹא יִשְׁחִיתֶהָ וְלֹא יִשְׁפֹּחַ אֶת־הַבְּרִית אֲשֶׁר יִשְׁבַּע לְכֶם:
 מִה־אַנּוֹשׁ כִּי תִזְכְּרוּ וְכָבוֹד וְהָדָר תַּעֲטֹרֶהוּ וְתִמְשִׁילֶהוּ בְּכָל־הָאָרֶץ:
 לָקַח אֹתוֹ וַיִּמְלִיכֶהוּ עַל־יִשְׂרָאֵל: וְאֶרְחֶצֶף בַּמַּיִם וְאֶלְבִּישָׁהוּ: וְלִבְשָׁהוּ
 בְּגָדִים:

c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י, expressing the subject of the verb קָטַלְי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְהָ *thy killing* or *to kill thee*, הַקָּטִילְהָ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְם, קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְהָ,
 קָטַלְנִי (2), קָטַלְנִי, קָטַלְהָ, קָטַלְי, קָטַלְהָ, קָטַלְנִי, קָטַלְהוּ, קָטַלְי.
¹ קָטַלְי (2), קָטַלְהָ, קָטַלְנִי, קָטַלְכֶם, קָטַלְם, קָטַלְם, קָטַלְכֶם,
 קָטַלְנִי (2), קָטַלְהָ, קָטַלְהָ, קָטַלְנִי (2), קָטַלְכֶם, קָטַלְי.
 קָטַלְי, קָטַלְי, קָטַלְי, קָטַלְי.

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְם, שְׁלַחְנִי, שְׁלַחְי, שְׁלַחְי, שְׁלַחְי (2),
 שְׁלַחְנִי (2), שְׁלַחְנִי, שְׁלַחְנִי (2), שְׁלַחְהָ, שְׁלַחְם, שְׁלַחְו, שְׁמַרְנִי (2),
 שְׁמַרְם, שְׁמַרְם, שְׁמַרְהָ, שְׁמַרְהָ, שְׁמַרְו.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

וְנִקְדָּשְׁתִּי בָם *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

וְשָׁמַע הָעַם בְּדַבְרֵי עֲמֹן: וַיִּשְׁמַע יְהוָה¹ בְּדַבְרֵכֶם לִי: עָתָה
 כִּבְדִּנִי נָא לְגַד יִשְׂרָאֵל: אֵתָה דְבַרְתָּ אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ:
 מִשְׁחֹו אַתֶּם: מִשְׁחֹו פִּי־זֶה הוּא: קִבְּצֵנוּ מִן־הַגּוֹיִם: בְּקִבְצֵי אֶת־
 יִשְׂרָאֵל מִן־הַגּוֹיִם² וְנִקְדָּשְׁתִּי בָם וְנִדְעוּ הַגּוֹיִם פִּי־אֲנִי יְהוָה¹ בְּהַקְדָּשִׁי
 בְּכֶם: וַיִּמְשַׁח אֹתוֹ לְקָדְשׁוֹ: וַיַּבְדֵּל אֶהְרֹן לְהַקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי
 יְהוָה:

¹ The initial aspirate has Daghesh-lene as though the preceding word were אֲנִי § 23. 3.

² The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *הָאֶבֶן הַגְּדוֹלָה a great stone, הָאֶבֶן הַגְּדוֹלָה the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֹת הַגְּדוֹלוֹת these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הָאֶבֶן הַגְּדוֹלָה or הַגְּדוֹלָה הָאֶבֶן the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition *מִן* § 72. 1, *הַקְּטָנָה מִמֶּנָּה thy sister young from thee, i. e. younger than thou; אֲגִדֵּל מִמֶּנָּה I will be greater than thou.*

שְׁמִיִם תְּדַשִּׁים¹ הָאָרֶץ תְּדַשֶּׁה: גּוֹיִם רַבִּים וּמְלָכִים גְּדוֹלִים: וְהָיָה
 אֵר בְּשָׂדֶה וְהָאֶבֶן גְּדֹלָה עַל־הַבְּאֵר: שְׁלֵמָה תְּדַשֶּׁה: הַתְּאֵנִים הַטְּבוֹת

טבות מאד והרעות רעות מאד: אלה המלכים אשר מלכו בארם
 לפני מלך־מלך לישראל: את כל־המלכים האלה לכד: ² על־מה דבר
 יהוה ³ עלינו את כל־הרעה הגדולה הזאת: ויהוה השליך עליהם
 אבנים גדולות מן־השמים: הארץ הטובה אשר יהוה נתן לה: עיר
 גדולה גבעון והיא גדולה מן־העיר:

¹ Vowel of the noun assimilated to the preceding Kamets as after the article,
 § 25. 3. a.

² Upon what ground, i. e. for what reason, why.

³ Upon us or against us.

14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מקום *a place*, but הארון מקום *the place of the ark*; יהוה ארון *the ark* (not *an ark*) of Jehovah.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, איש אלהים *a man of God*, האלהים איש *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יום יהוה הגדול והפורא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

כנפי הכרובים: ארון אלהי ישראל: ארון ברית יהוה: כל פלי בית
 האלהים הגדלים והקטנים: כוכבי השמים: הן ליהוה השמים ושמי
 השמים הארץ וכל־אשר־בה: הקל קל געקב והיזרים ודו עשו: תכבדני
 תחת השדה: אתה המלכתני על־עם רב בעפר הארץ: ויגדל המלך
 מכל מלכי הארץ: ישב הוד בשדה פלשתיים: וישכחו את־יהוה וימכרו

אַתֶּם בְּיַד מְלֶכֶת אֲדוּם: הֲלֹא טוֹב אֲבָנָה וּפְרָפֶר נְהָרוֹת דְּמִשְׁק מְכַלֵּל מִיָּמִי
יִשְׂרָאֵל הֲלֹא־אֶרְחֵץ בָּהֶם וְטַהַרְתִּי:

* 23. 1. אַמְנָה קָרִי .

† The construct of מִיָּמִים, a reduplication of the more usual form מִי

15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֲרַי *after*, אֶל־ *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֲרַי not אַחֲרֵי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת־מִצּוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ¹ תִּשְׁמְעוּ וּבּוֹ² תִּדְבְּקוּן: אֵתָה אֶת־בְּרִיתִי
תִּשְׁמֹר אֵתָה וְזָרְעָה אֶתְרִיהָ: אֲבָד תִּאבְדוּן אֶת־כָּל־הַמְּקוֹמוֹת אֲשֶׁר
עָבְדוּ־שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יֹרְשִׁים אֲתָם אֶת־אֱלֹהֵיהֶם וְנִתְצַתֶּם אֶת־
מִזְבְּחֹתָם וְשִׁבְרֹתָם אֶת־מִצְבְּתָם וְאֲשֵׁרֵיהֶם תִּשְׁרֹפוּן בָּאֵשׁ וְאֲבַדְתֶּם אֶת־
שְׁמֵם מִן־הַמְּקוֹם הַהוּא: וְהָיָה אֲנֹכִי הוֹלֵךְ הַיּוֹם בְּדַרְךָ כָּל־הָאָרֶץ וַיִּדְעַתֶּם
בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם כִּי לֹא נָפַל דְּבַר אֶחָד מִכָּל הַדְּבָרִים הַטּוֹבִים
אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם⁵ עֲלֵיכֶם:

¹ שְׁמַע may take a direct object, or as in this instance be followed by בּ

² See Lesson 4, note 1; also § 39. 3.

³ § 30. 33.

⁴ The 3 plur. suf. with fem. plur. nouns may be either ם or יהם .

⁵ Upon the subject of, *concerning*.

16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל:—

עֲמַדְתָּם, תַּעֲמֹד (2), תַּעֲמֹדוּ, נַעֲמֹד, אַעֲמֹד, עָמַד (2), תִּחַזְקִי,
יִחַזַּק, תִּחַזְקֶנָּה, תִּחַזְקוּ, אֲכַל.

הַעֲמִידוּ, הַעֲמִידוּנִי, נַעֲמִידוּהוּ, תַּעֲמִידוּם, הַעֲמִידְתִּי, תַּעֲמִידְנָה,
נַעֲמֹד.

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is בל, e. g. יהפכו כל־המים. *all the waters shall be turned.*

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others. § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as מקום אשר *the place which or where, etc.*

ויהפוך יהוה אלהיה לך את־הקללה לברכה כי אהבה יהוה : השמש
 והפך לחשך והירח לדם : ויהפכו כל־המים לדם : אזכי וביתי נעבד
 את־יהוה : עזבתם את־יהוה ויעזב אתכם : וימטר עליהם מן לאכל
 ויאכלה את־המן : ויאמר איש־האלהים אליה־מלך לא אכל לחם במקום
 הזה : כל־עצמותי תאמרנה יהוה מי כמוה : במקום אשר־יאמר לך
 לא־עמי אתם יאמר לך בני אלהי : ועתה אלהי ישראל¹ יאמן נא
 דבריה אשר דברת לעבדה דוד אבי :

* דברך קרי

¹ The future followed by נא has the force of a petition or request.

² State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קטל :

קטלו (2), קטלו, קטלו, קטלו, קטלו, קטלו, קטלו, קטלו,
 קטלו, קטלו, קטלו, קטלו, קטלו, קטלו, קטלו,
 קטלו, קטלו, קטלו, קטלו, קטלו, קטלו, קטלו, קטלו.

ברוך וברכה יהוה בארץ אשר יהוה אלהיה נתן לך : ברכי נפשי
 את־יהוה ואלת־שפתי כל־גמוליו : אברכה ואגדלה שמה ואברכה מברכיה

וַיְנַבְרֵהוּ בָּהּ כָּל גֹּיֵי הָאָרֶץ : וַיְדַעְתִּי אֶת אֲשֶׁר-תִּבְרָךְ מִבְּרָךְ : וְעַתָּה
 בָּרַךְ אֶת-בֵּית עַבְדְּךָ וּמִבְרָכְךָהּ יִבְרָךְ לְעוֹלָם : זַעֲקוּ אֵלַי וְלֹא אֲשַׁמֵּעַ
 אֲלֵיהֶם : וַיִּזְעַקוּ אִישׁ אֶל-אֱלֹהָיו : אֲגַדְּשֶׁנּוּ מִן-הָאָרֶץ : טָהַרְנוּ אֶת-כָּל-
 בֵּית יְהוָה וְאֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-כְּלָיו : וַיִּטְהָרוּ הַכֹּהֲנִים וַיִּטְהָרוּ אֶת-
 הָעָם : אָמַר אֲלֵיהֶם רַחֵם וְטָהַר :

18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת, שָׁלַח, שָׁלַח, אֲשַׁלַּח, נִשְׁלַח, נִשְׁלַח, שְׁלַח, וְשָׁלַח, הַשְׁלַח
 נִשְׁלַח, מִשְׁתַּלַּחַת, שְׁלַחְהוּ, שְׁלַחְיָי, שְׁלַחְיָי, וְשְׁלַחְיָי.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָחֶם לָאֵכֶל : בִּפְקֹר זָרַע אֶת-זֶרְעָהּ : אֶל-תִּנְגַע שָׁמָּה
 אֶת-כָּל-הָעָם : מִיִּיּוֹרֵעַ מֵה־טוֹב לְאָדָם : וַיְדַעַת פִּי יְהוָה שְׁלַחְיָי אֲלֵיךָ :
 וַיֹּאמְרוּ אֵלָיו הֲיִדְעָתָּ כִּי הַיּוֹם לָקַח אֶת-אֲדֹנָיָהּ מֵעַל רֹאשֶׁהָ
 וַיֹּאמֶר גַּם אֲנִי יָדַעְתִּי : אֲתִי שְׁכַחְתָּ : תִּלְקַח אֶל-בֵּית הַמֶּלֶךְ : אֶל-נָא
 תִּמְנַע מִהַלְוֵי אֵלָי כִּי כִבֵּד אֶכְפְּדָה מְאֹד : הֲלוֹךְ הָלַכְוּ הָעַצִּים לְמִשְׁחַת
 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לְזִית מְלוֹכָה עֲלֵינוּ : אִזׁ תִּתְפַּקְחָנָה עֵינֵי עוֹרֵים
 וְאֲזַנֵּי³ תִּפְתָּחָנָה : אֶקְרַע אֶת-הַמְּלָכָה מִבֵּית דָּוִד : קָרְעוּ לְבַבְכֶם
 וְאֶל-בְּגָדֵיכֶם :

מלכה קרי

¹ The plural of אָדוֹן is often used, as it is here, in a singular sense.

² פָּקַח is applied specifically to opening the eyes; פָּחַח is the general term for opening, and is applied to anything whatever.

³ תִּפְתָּח is for תִּפְתַּח and consequently does not lose its Tseré in the plural.

19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל . . .

אָגַשׁ, נָגַשׁ (2), גָּשַׁח, גָּשַׁח, נִגְשַׁח, נִגְשַׁח, תִּגְשַׁחְהוּ, תִּגְשַׁחְיָי, נָגַשׁ, נָגַשׁ,

נָגִישׁ , הַגִּישׁ (2) , מַגִּישׁ , הַגִּישְׁתָּם , רַגִּישׁוֹ , הַגִּישׁוֹ , אֲגִישׁ , מְגִישׁ ,
 נָתַתְּ , תַּת , הַגִּישְׁתָּיוּנִי , הַגִּישְׁתָּם , הַגִּישְׁתָּיוּנִי , הַגִּישְׁתָּיוּנִי (2) ,
 רַגִּישְׁתָּהּ , רַגִּישְׁתָּהּ , נְגִישְׁתָּהּ , תַּגִּישְׁתָּהּ (3) .

REMARK 35. The relative is often omitted as in English
 הַבֶּשֶׂת הַאֲכַלְתָּהּ honey I gave thee to eat for honey which I
 gave, etc., § 88. 3.

נָתַתִּי בְנֵדָה אֶת־מִלְכָּךָ הָעִי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֲרָצוֹ : וְעַתָּה
 יְהוֹה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי : קַח־מוֹסְרִי וְאַל־
 פִּסְקָה : שְׁמִי וּקְטָרְתִּי נָתַתְּ לַפְּנֵיהֶם וְתִקְחִי אֶת־לֶחְמִי אֲשֶׁר נָתַתִּי לָךְ
 וְדַבֵּשׁ הַאֲכַלְתָּהּ וּנְתַתִּיהָ לַפְּנֵיהֶם : לֹא־הִגִּידָה לּוֹ דָּבָר קִטְשָׁן וְגִדּוּל
 עַד־אוֹר הַבֶּקֶר : הִגִּיד נִגְיָד לְמִלְכָּךָ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה : ¹ לָמָּה
 לֹא־הִגַּדְתָּ לִּי כִּי ² אֲשַׁתָּה הוּא לָמָּה אֲמַרְתָּ אֲחֹתִי הוּא וְאָקַח אֹתָהּ לִי
 לְאִשָּׁה : וְחַיָּה לֹא־הִגַּדְתִּי הַחַצִּי : נִפְלַח־נָא בְּיַד יְהוֹה כִּי־רַבִּים רַחֲמָיו
 וּבְיַד אָדָם אַל־אֶפְלָה :

* רחמיו קרי

¹ לָמָּה preceded by ל is pointed לָמָּה before a guttural and לָמָּה before other
 consonants.

² The construct of אִשָּׁה is אִשְׁתִּי which, before suffixes, becomes אִשְׁתִּי etc.
 See § 50.

20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species
 of סָבַב. For the present the usual sense of the passive and causative species
 may be retained, the Piel may be rendered *to surround entirely*, and even the
 unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in
 actual use.

Translate and give the corresponding forms of קָבַל :

סָבַחְתָּ , סָבַח , סָבַחְתָּ (3) , סָבַח , סָבַחְתָּ , סָבַחְתָּ , סָבַחְתָּ (2) ,
 תִּסָּבֵר , תִּסָּבֵר , נָסַב , נָסַב , נָסַב , נָסַב , הִסָּב , הִסָּב , נִסָּבְתָּ ,
 נִסָּבְתָּ , סָבַחְתָּ , סָבַחְתָּ , סָבַחְתָּ (2) , וְסָבַחְתָּ .

הִסָּבַח , הִסָּבַחְתָּ , הִסָּבַחְתָּ , הִסָּבַחְתָּ , הִסָּבַחְתָּ , הִסָּבַחְתָּ ,
 תִּסָּבַחְתָּ (2) , אִסָּבַח , אִסָּבַח , הִסָּבַח , הִסָּבַח , נִסָּבְתָּ , נִסָּבְתָּ ,
 וְסָבַחְתָּ (2) , תִּסָּבַחְתָּ , וְסָבַחְתָּ .

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבֹרָכָהּ בְּרוּךְ, *blessed is every one of those blessing thee.*

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not, etc., וְדָבָרְךָ then shall cleave to thee, etc.*

אֲרָרְיָה אָרוּר וּמְבֹרָכָהּ בְּרוּךְ: אֲשֶׁר תֵּאָר יוֹאָר: לֹא תֵאָר אֶתְהָעֵם
 פִּי בְרוּךְ הוּא: אִם-לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לְשֹׁמֵר אֶת־כָּל־
 מִצְוֹתָיו וְדָבָרְךָ בָּהּ כָּל־הַקְּלָלוֹת הָאֵלֶּה: אָרוּר אֶתְהָ בְעִיר וְאָרוּר אֶתְהָ
 בַּשָּׂדֶה: וַיֹּאמֶר גָּלוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמַּעְרָה: גּוֹל עַל־יְהוָה
 דַּרְפָּה: הַחֵל לִטְהַר אֶת־יְהוּדָה מִדְּהָאֲשֵׁרִים וַיִּנְתְּצוּ אֶת מִזְבְּחֹתָם
 הַבְּעֵלִים וְהָאֲשֵׁרִים שֶׁבַר¹ וְהִדְקוּ וַעֲצָמוֹת כְּהַנִּים שָׂרָף עַל־מִזְבְּחֹתָם:
 אִם מִזְרַע הַיְהוּדִים מְרֻדְכִי אֲשֶׁר הַחֵלֹתָ לְנַפֵּל לְפָנָיו נְפוֹל תִּפּוֹל
 לְפָנָיו: הַיּוֹם הַזֶּה אֶחָל גְּדָלָהּ בְּעֵינֵי כָל־יִשְׂרָאֵל:

¹ י. e. Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

¹ With Pattahh in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל:

נָשַׁב, נָשֵׁב, שָׁבַת, שָׁב, שָׁבְנָה, תִּשְׁבְּנָה, נִשְׁבַּב, נִשְׁבָּב, נִשְׁבַּב, נִשְׁבָּב, נִשְׁבַּב, נִשְׁבָּב, הוֹשִׁיבוּ (2), וְבַשׁ, וְבַשׁ, תְּוִשְׁבוּ, אִוִּשׁ, שָׁבְתוּ, שָׁבְתֻם, אוֹשִׁיבָה, וְוִשְׁבוּם, הוֹשִׁיבֶיךָ.

REMARK 38. The interrogative הֲ is employed in simple direct questions, הֲאֵחָיָה *shall I live?* in indirect questions אִם is more usual; *inquire אִם אֵחָיָה whether I shall live.*

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, *e. g., אִם-לֹא הֲתִשְׁמַר מִצְוֹתָיו will thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep*) *his commandments or not?*

הוֹגַעְתָּם יְהוָה בְּדַבְרֵיכֶם וְאָמַרְתֶּם בְּפִי הוֹגַעְנוּ בְּאָמְרֵכֶם אֵינָה אֱלֹהֵי הַמִּשְׁפָּט: ¹ וְזָכַרְתָּ אֶת־פְּלִי הֶרְדָּךְ אֲשֶׁר הוֹלִיכָה יְהוָה אֱלֹהֵיךָ בַּמִּדְבָּר ² לְדַעַת אֶת־אֲשֶׁר בְּלִבְבָהּ הִתְשַׁמֵּר מִצְוֹתָו אִם־לֹא: וְאָתָּה בְּנִי דַע אֶת־אֱלֹהֵי ³ אָבִיךָ וְעַבְדֵהוּ: דַּע כִּי לֹא יִפְלֵ מִדְּבַר יְהוָה ⁴ אֶרְצָה אֲשֶׁר־דִּבֶּר יְהוָה עַל בֵּית אֶהָאֵב: תִּדַע כִּי אֵין כְּמִנִּי בְּכִלְי־הָאָרֶץ: לֹא הוֹדַעְתָּ אֶת־עַבְדֵיךָ מִי יֵשֵׁב עַל־פְּסָא אֲדֹנֵי־הַמְּלָךְ: אֶתְהַרְוּ: וַיְבָרְכֶם וַיִּשְׁלַחֶם וַיֵּלְכוּ אֶל־אֶהָלֵיהֶם: וְהוֹרִישׁ יְהוָה אֶת־פְּלִי־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיכֶם וַיִּרְשְׁתֶּם גּוֹיִם גְּדֹלִים מִכֶּם:

• מצותיו קרי

• עבדך קרי

¹ Pret. with Vav Conversive.

² § 52. 1.

³ § 50. 2.

⁴ § 48. 1.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל:

קָם (2), קִים (2), קָמְנָה, קָמְנִי, תְּקוּמִינָה (2), נְקוּמוּתָם, יְקוּמוּי, קָיְמוּי, נְקוּמוּי, נְקוּם (2), נְקוּמָה, נְקוּמִים, נְקוּמוּנִי, קוּיְמוּי (3), קוּיְמוּמָתָם (2), תְּקוּיְמוּמִנָה (2), מְקוּיְמוּם, קוּיְמוּי, קוּיְמוּי, קוּיְמוּי, קוּיְמוּי.

הִקְיָמוּ, הִקְיָמוּי, יְקִים, יוּקָם, הִקְיָמוּתִי, תְּקָיְמוּנָה, מְקִים, אֲקִים, יְתְּקוּיְמוּם, יְקוּיְמוּי, יְקוּיְמוּתִי, יְקוּיְמוּי (3), יְקוּיְמוּי (2), הִקְיָמוּתוֹ, מְקִיְמוּיָהּ, יְקִיְמוּהָ, יְקִיְמוּי (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction ׀ may be emphatically used between a noun placed absolutely and the clause to which it relates § 89. 2, *the blessing* וַיְהִי וְנִתְּנָה *it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, מַאיִן תָּבוֹא *whence art thou coming?* the action being regarded as still continuing, whereas in מַאיִן בָּאתָם *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדַרְךָ אֲשֶׁר הִלַּכְתָּ: שׁוּבֵי אִישׁ לְבֵיתוֹ: נִלְקָם נִלְקָה נִלְשָׁב
 לְמִקוּמוֹ: אֵת¹ וּבְנוֹתָיִךְ תִּשְׁבִּינָה לְקַדְמֹתֶיךָ: הִנֵּה אֲלֵכִי עִמָּךְ וּשְׁמֵרְתִיךָ
 בְּכֹל² אֲשֶׁר-תִּלְךָ וְהִשְׁבִּתִיךָ אֶל־הָאָדָמָה הַזֹּאת: וַיִּשְׁלַח אֶל־יְהוֹשֻׁעַ בְּעֵיר
 לֵאמֹר הִשְׁבֵּי פְלִשְׁתִּים אֶת־אָרוֹן יְהוָה: וַיַּקְרְבוּ¹ יְמִירְדוֹד לְמוֹת: אֶל־
²אֲשֶׁר תִּלְכֵי אֵלָיִךְ וּבְאֲשֶׁר תִּלְכֵי אֵלָיו עִמָּךְ עִמִּי וְאֶל־הָיָה בְּאֲשֶׁר
 תָּמוּתִי אָמוּת וְשֵׁם אֶקְבֹּר: אָנָּה תִלְךָ וּמַאיִן תָּבוֹא: וְעַתָּה הַבְּרָכָה
 הַזֹּאת אֲשֶׁר הָבִיא שְׁפָחָתְךָ לְאֹדְנִי וְנִתְּנָה לְנַעֲרִים הַמְתְּהִלְכִים בְּרַגְלֵי
 אֹדְנִי:

¹ § 50. 1.

² Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—
 וּמָצָא, תִּמְצָאנָה (2), נִמְצָאתָם, נִמְצָא (3), מִצָּאת, הַמִּצָּאת,
 תִּמְצָאנָה (2), תִּמְצָאנָה (2), מִצָּאוֹ, מִצָּאנָה, אִמְצָאוּהוּ, וּמִצָּאוּהוּ.

REMARK 43. The verb מָלֵא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיַּקְרָא יְהוָה אֶל־שְׂמוּאֵל וַיֹּאמֶר הֲנִנִּי נִרְצָן אֶל־עַלְי וַיֹּאמֶר הֲנִנִּי
 כִּי־קָרָאתָ לִּי וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שִׁלְבַב וַיִּלְךָ וַיִּשָּׁבֵב: קִים קָרָא
 אֶל־אֱלֹהֶיךָ: וַתֹּאמֶר אֲלֵיָהֶן אֶל־תִּקְרָאנָה לִּי נִגְמִי קָרָאנָה לִּי מְרָא:
 יִמְלֵאתִי אֶת־הַפֶּתַח הַזֶּה כְּבוֹד: וַתְּבֹאנָה וַתִּמְלֵאנָה אֶת־הַרְהָטִים: הַגִּיד

מִים בְּאִים מְדֻכָּה אָדוּם וַתִּמְלֵא הָאָרֶץ אֶת־הַמָּיִם : אֲנִי יְהוָה אֲשֶׁר
הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים¹ לָקַחְתָּ לָּךְ אֶת־הָאָרֶץ הַזֹּאת : לֵב טְהוֹר בְּרָא־לִי
אֱלֹהִים :

¹ See § 18.

24. LAMEDH HE VERBS, § 61.

גָּלַה in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

גָּלוּ , גָּלוּ , גָּלְתָה , גָּלִינוּ , גָּלִי , גָּלוּת , נִגְלָה (2) , נִגְלָה , תִּגְלֵי ,
נִגְלִיתֶם . גָּלִינָה , גָּלוּ , גָּלוּ , גָּלִיךָ , תִּגְלֵי , מִגְלָה , מִגְלָה ,
הִגְלִה (2) , הִגְלִיתָ , הִגְלָה , אִגְלָה , יִתְגַּלֵּה , הִגְלָם , יִגְלָם , יִגְלָה ,
יִגְלָם .

מִי הָאִישׁ אֲשֶׁר בָּנָה בַּיַּת־הַדָּשׁ גִּלָּה וְיָשָׁב לְבֵיתוֹ פְּדוּתָמוֹת בַּמְלָחָמָה :
הָאָמֶן גָּשָׁב אֱלֹהִים עַל־הָאָרֶץ הַזֹּאת הַשְּׂמִים וְשִׂמִּי הַשְּׂמִים לֹא יִכְלָלֶיךָ
אִם פִּירַחֲבַת הַזֹּאת אֲשֶׁר בָּנִיתִי : וְהָיָה כְּכֹלֹת שְׁלֹמֹה לְבָנוֹת אֶת־בַּיִת
יְהוָה וַיִּירָא יְהוָה אֶל־שְׁלֹמֹה שְׂבִית כְּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן : וַיִּבֶן
שָׁם הָיָה מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלוֹת : הַמִּטָּה אֲשֶׁר־עָלִיתָ שָׁם לֹא תֵרַד
מִמֶּנָּה² כִּי מוֹת תָּמוּת : אֲעֲשֶׂה אִתָּךְ לְגוֹי־גָדוֹל : וַעֲשׂוּ אֵת כָּל־אֲשֶׁר צִוָּה
יְהוָה : לֹא נַעֲשֶׂתָה תַחַת פְּלִיאֵי־הַשְּׂמִים כְּאֲשֶׁר נַעֲשֶׂתָה בִירוּשָׁלַם :

¹ See Remark 20, Lesson 12.

² כִּי *fer* ; or it may be translated *but*, to which it is often equivalent after a negative.

³ The feminine in the sense of the neuter.

25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בֶּן *son* or בַּת *daughter* prefixed to the term of

their life, thus בֶּן-שְׁמֹנֶה שָׁנָה *son of eight years* i. e. *eight years old*.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים : שְׁשֶׁה בָּנִים : חֲמִשִּׁים אִישׁ : שְׁלֹשׁ אַנְשִׁים : אַרְבָּעָה מְלָכִים : שִׁבְעָה כְּהֻנִּים : שְׁשֶׁה חֲדָשִׁים : שְׁשֶׁת יָמִים : שְׁנֵי נְעָרָיו : חֲמִשָּׁת הַמְּלָכִים : שִׁבְעַת הַיָּמִים : שְׁלֹשׁ הָעָרִים : שֵׁשׁ כְּנָפַיִם : עָרִים שְׁתֵּים : שְׁתֵּים נָשִׁים : עָרִים אַרְבָּעִים וּשְׁמֹנֶה : אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה : יָמִים שְׁלֹשׁ : שְׁלֹשׁ הָרָכִים : בֶּן-שְׁמֹנֶת יָמִים : בְּתִתְשָׁעִים שָׁנָה : בֶּן-שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ : הוּא וְשֵׁתִי בְּנֹתָיו : שְׁלֹשָׁה¹ אֱלֹהֵי בְּנֵי-נֹחַ : שְׁנַיִם עָשׂוֹר אַנְשִׁים : שְׁתַּיִם עֲשָׂרָה הָאֲבָנִים הָאֵלֶּה : שְׁתֵּים וּשְׁמֹנֶים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה : שְׁנַיִם וְעֶשְׂרִים אֶלֶף שְׁלֹשָׁה וּשְׁבַע עֶשְׂרִים וּמֵאוֹת : בְּשֵׁנַת שְׁתֵּים בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ : בְּשֵׁנַת אַרְבַּע בְּאַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי : בְּשְׁלֹשִׁים שָׁנָה בְּרַבִּיעִי בַחֲמִשָּׁה לַחֹדֶשׁ : בְּשֵׁנַת הַתְּשִׁיעִית לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרוֹ לַחֹדֶשׁ ; בְּיוֹם עֶשְׂרִים וְאַרְבָּעָה² לְעֶשְׂתֵּי-עָשׂוֹר חֹדֶשׁ : וַיִּנְתְּנֵם חֲמִישִׁית לַפְּרָעָה : רַבִּיעִית הַיּוֹם : שְׁלִישִׁית הַשָּׁקֶל : עֲשׂוֹרַת הָאֶפֶה :

¹ Observe the distinction between the predicate and the attributive.

² § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת-נֹחַ וְאֶת כָּל-הַחַיָּה וְאֶת-כָּל-הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּבֹה וַיַּעֲבֹר אֱלֹהִים רוּחַ עַל-הָאָרֶץ וַיִּשְׁכַּח הַמָּיִם : וַיִּסְכְּרוּ מַעְיָנֹת תְּהוֹם וְאַרְבַּעַת הַשָּׁמַיִם וַיִּפְּלֵא הַנֶּשֶׁם מִן-הַשָּׁמַיִם : וַיִּשְׁבוּ הַמָּיִם מֵעַל הָאָרֶץ הַלְוָה וְשׁוּב וַיִּחְסְרוּ הַמָּיִם מִקְצֵה חֲמִשִּׁים וּמֵאֵת יוֹם : וַתִּגַּח הַתְּבֹה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעֵה-עָשׂוֹר יוֹם לַחֹדֶשׁ עַל הַבַּי אֲרָרַט : וְהַמָּיִם הָיוּ הַלְוָה וְהַסּוּר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי בְּאֶחָד לַחֹדֶשׁ נֹרְאִי רֵאשִׁי הַהָרִים : וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח לֹחַ אֶת-חַלְוֵן הַתְּבֹה אֲשֶׁר עָשָׂה : וַיִּשְׁלַח אֶת-הָעֹרֵב וַיֵּצֵא וְשׁוּב עַד-יָבִשְׁתַּח הַמָּיִם מֵעַל הָאָרֶץ : וַיִּשְׁלַח אֶת-הַיּוֹנָה מֵאִתּוֹ לְרֹאוֹת הַקָּלִי הַמָּיִם מֵעַל פְּנֵי הָאֲדָמָה : וְלֹא-מָצְאָה הַיּוֹנָה מְנוּחַת לְכַף-רַגְלָהּ וַתָּשֻׁב אֵלָיו אֶל־הַתְּבֹה כִּי מַיִם עַל-פְּנֵי כָל-הָאָרֶץ וַיִּשְׁלַח נָדוּ וַיִּקְחֶהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתְּבֹה :

THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. א

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הַיְתָה תֹהוּ
 3 וְבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
 4 אֱלֹהִים יְהי אֹר וַיְהי־אֹר: וַיִּבְרָא אֱלֹהִים אֶת־הָאֹר כִּרְטוּב וַיַּבְדֵּל
 ח אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ לַיָּל
 6 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים וְהי
 7 רְקיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקיעַ
 וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרְקיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקיעַ
 8 וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לַרְקיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:
 9 פ וַיֹּאמֶר אֱלֹהִים וְקוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
 י וַתֵּרָא הַיַּבְשָׁה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אָרֶץ וּלְמַקְנֵה הַמַּיִם
 11 קָרָא יַמִּים וַיִּבְרָא אֱלֹהִים כִּרְטוּב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
 דָּשָׂא עֵשֶׂב מִזֵּרֶעַ זָרַע עֵץ פֶּרִי עֵץ לְמִינֵהוּ אֲשֶׁר זֶרְעוֹבוּ
 12 עַל־הָאָרֶץ וַיְהי־כֵן: וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרֶעַ זָרַע לְמִינֵהוּ
 13 וְעֵץ עֵשֶׂה־פְרִי אֲשֶׁר זֶרְעוֹבוּ לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּרְטוּב: וַיְהי־עֶרֶב
 14 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים וְהי מְאוֹת בְּרָקיעַ
 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהי לְאוֹת וּלְמוֹעֲדִים וּלְקָמִים
 טו וְשָׁנִים: וְהי לְמְאוֹת בְּרָקיעַ הַשָּׁמַיִם לְהַאִיר עַל־הָאָרֶץ וַיְהי־כֵן:
 16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאוֹת הַגְּדֹלִים אֶת־הַמְּאוֹר הַגָּדֹל לְמַמְשֶׁלֶת
 17 הַיּוֹם וְאֶת־הַמְּאוֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
 18 אֹתָם אֱלֹהִים בְּרָקיעַ הַשָּׁמַיִם לְהַאִיר עַל־הָאָרֶץ: וְלַמְשָׁל בַּיּוֹם וּבַלַּיְלָה
 19 וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּבְרָא אֱלֹהִים כִּרְטוּב: וַיְהי־עֶרֶב
 פ וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים וְשַׂרְצֵי הַמַּיִם שָׂרָץ
 21 נֶפֶשׁ חַיָּה וְעוֹף יְעוּפֹף עַל־הָאָרֶץ עַל־פְּנֵי רְקיעַ הַשָּׁמַיִם: וַיִּבְרָא
 אֱלֹהִים אֶת־הַתַּיִמָּן הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֹשֶׁת אֲשֶׁר
 שָׂרָצוּ הַמַּיִם לְמִינֵהֶם וְאֶת כָּל־עוֹף פֶּנָח לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּרְטוּב:
 22 וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּבְּרִיּוֹם

23 וְהָעִיר נְרַב בְּאַרְץ ; וַיְהִי־עָרָב וַיְהִי־בֹקֶר יוֹם תְּמִישֵׁי : פ וַיֹּאמֶר
 24 אֱלֹהִים תֵּצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וּבְחַי־וְאָרֶץ
 לְמִינָהּ וַיְהִי־כֵן : וַיִּגַּשׁ אֱלֹהִים אֶת־תִּלְתַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה כֹּה
 26 לְמִינָהּ וְאֶת פְּלִרְמֵשׁ הָאֲדָמָה לְמִינָהּ וַיִּבְרָא אֱלֹהִים פְּרִיטוֹב : וַיֹּאמֶר
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרֵהוּ בְדִגְתַּת הַיָּם וּבְעֵרוֹת
 27 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הַרְמֵשׁ הַרְמֵשׁ עַל־הָאָרֶץ : וַיִּבְרָא
 אֱלֹהִים , אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
 28 בָּרָא אֹתָם : וַיְבָרַךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
 וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹשׁוּהָ וַיְרֵהוּ בְדִגְתַּת הַיָּם וּבְעֵרוֹת הַשָּׁמַיִם וּבְכָל־חַיָּה
 29 הַרְמֵשֹׁת עַל־הָאָרֶץ : וַיֹּאמֶר אֱלֹהִים הִנֵּה נִתְּתִי לָכֶם אֶת־כָּל־עֵשֶׂב
 זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־חַיֵּץ אֲשֶׁר־בּוֹ פְּרִי־עֵץ זֶרַע
 זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ : וְלִכָּל־חַיַּת הָאָרֶץ וְלִכָּל־עוֹף הַשָּׁמַיִם וְלִכָּל ל
 וְרֵמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֵרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן :
 31 וַיִּבְרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וַהֲפֹה־טוֹב מְאֹד וַיְהִי־עָרָב וַיְהִי־
 בֹקֶר יוֹם הַשְּׁשִׁי : פ

CHAPTER II. ב

2 וַיְכַלֵּי הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם : וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי א
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה :
 3 וַיְבָרַךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שִׁבַּת מְכֹל־
 4 מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת : פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם
 5 וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עָשׂוֹת יִהְיֶה אֱלֹהִים אָרֶץ וְשָׁמַיִם : וְכָל שֵׁית
 הַשָּׁדָה טָרַם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׁדָה טָרַם וַיַּצְמַח כִּי לֹא הָיָה טָרַם
 6 יִהְיֶה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה : וְאֵד נַעֲלָה
 7 מִדֵּה־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה : וַיִּיצֹר יִהְיֶה אֱלֹהִים אֶת־
 8 הָאָדָם עֶפְר מִדֵּה־הָאֲדָמָה וַיַּפֵּחַ בָּאָפוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
 9 לְנֶפֶשׁ חַיָּה : וַיִּשַׁע יִהְיֶה אֱלֹהִים גֵּן בְּעֵדֶן מִקְדָּם וַיִּשְׁם שֵׁם אֶת־
 10 הָאָדָם אֲשֶׁר יָצַר : וַיַּצְמַח יִהְיֶה אֱלֹהִים מִדֵּה־הָאֲדָמָה כָּל־עֵץ נְהַמֵּד
 11 לְמַרְאֵה וְטוֹב לְמֵאֵל וְעֵץ הַחַיַּיִט בְּתוֹךְ הַגֵּן וְעֵץ הַדַּעַת טוֹב וְרַע :
 וַיְהִי וַיַּצֵּא מֵעֵדֶן לַחַשְׁמִיִּת אֶת־הַגֵּן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבְּעָה
 12 רְאשִׁים : שֵׁם הָאֶחָד פִּישׁוֹן הַיָּא הַסָּבִב אֶת כָּל־הָאָרֶץ הַתּוֹיֵלָה
 אֲשֶׁר־שָׁם הַיָּהֵב : וְהָיָה הָאָרֶץ הַהוּא טוֹב שֵׁם הַבְּדֵלֶת וְאֶבֶן הַשָּׁהֶם :

13 וְשִׁמְחֵהוּ הַשָּׂמִי יִתְחַן הוּא הַסּוֹבֵב אֶת כָּל־אֶרֶץ כּוֹשׁ׃ וְשִׁמְחֵהוּ
 14 הַשְּׂלִישִׁי הַדָּקֵל הוּא הַהֹלֵךְ קִדְמָת אֲשׁוּר וְהַשְּׂמֵרָה הַרְבִּיעִי הוּא פָּרָה׃
 ט וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְתְּהוּ בְּגַן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃
 16 וַיִּצַּו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגָּן אָכַל תֹּאכַל׃ וּמִעֵץ
 17 הַחַיֵּה טוֹב רָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְהָ מָוֹת תָּמוּת׃
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵצַר
 19 כְּנָגְדּוֹ׃ וַיַּצַּר יְהוָה אֱלֹהִים מִדְּהָאָדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף
 הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לְרֹאזוֹת מִה־יִּקְרָא־לּוֹ וְכֹל אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם
 כ נָשָׂא חַיָּה הוּא שְׁמוֹ׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־חַיַּת הַשָּׂדֶה וְלְעוֹף
 21 הַשָּׁמַיִם וְלִכָּל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵצַר כְּנָגְדּוֹ׃ וַיִּפְלֵ יְהוָה
 אֱלֹהִים׃ תְּרַמְמָה עַל־הָאָדָם וַיִּשְׁחַן וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַיַּסְגֵּר בָּשָׂר
 22 תַּחְתָּנָה׃ וַיִּבֶן יְהוָה אֱלֹהִים׃ אֶת־הַצִּלְעֹת אֲשֶׁר־לָקַח מִדְּהָאָדָם לְאִשָּׁה
 23 וַיָּבֵאָהּ אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצָם מִעֲצָמֵי וּבָשָׂר
 24 מִבָּשָׂרִי לָזָאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְהָה־זֹאת׃ עַל־כֵּן יַעֲזֹב אִישׁ
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיְהִי שְׁנֵיהֶם
 עַרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבִּשְׁשׁוּ׃

CHAPTER III. ג

א וַתִּנְחַשׁ הַיָּה עֲרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֶל־הָאִשָּׁה אַתְּ כִּירְאָמֶר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן׃ וַתֹּאמֶר
 3 הָאִשָּׁה אֶל־יְהוָה׃ מִשָּׂרִי עֵץ־הַגָּן נֹאכַל׃ וּמִשָּׂרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּדֶתְמַחִין׃ וַיֹּאמֶר
 ה הַפָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תִּמְתּוּן׃ כִּי יִדְעַ אֱלֹהִים כִּי כְיוֹם אֲכַלְכֶם
 6 מִמֶּנּוּ וַנִּשְׁקָתִי עֵינֵיכֶם וְהָיִיתֶם כַּאֱלֹהִים יֹדְעֵי טוֹב וָרָע׃ וַתֵּרָא הָאִשָּׁה
 כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי תֵאָוֶה־הִיא לְעֵינָיו וַתִּחַמַּד הָעֵץ לְהַשְׁפִּיל
 7 וַתִּקַּח מִשָּׂרָהּ וַתֹּאכַל וַתִּתֵּן גַּם־לְאִשָּׁה עִמָּה וַיֹּאכַל׃ וַתִּשְׁקָחָהּ עֵינֵי
 שְׁנֵיהֶם וַיִּדְעוּ כִּי עֲרוּמִם הֵם וַתִּתְפָּרֵה עֲלֵהּ תֹאנָה וַיַּעֲשׂוּ לָהֶם הַגִּלְתִּי׃
 8 וַיִּשְׁמְעֵי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהַלְּךָ בַּגֵּן לְרִיחַ הַיּוֹם וַיִּתְחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה
 י אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיְפָה׃ וַיֹּאמֶר אֶת־קוֹלְהָ שְׁמַעְתִּי בַּגֵּן
 11 וְאִרְאָ כִּרְעִירִים אֲנִי וְאַחַבְא׃ וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֲרוּם אָתָּה
 12 הַמִּדְּהָעֵץ אֲשֶׁר צִוִּיתִיָּה לְבַלְתִּי אֲכַל־מִמֶּנּוּ אֲכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

- 13 הָאֱשֶׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נִתְּנָה לִי מִדְּהֵעֵן וְאָכַל: וַיֹּאמֶר
 יְהוָה אֱלֹהִים לְאִשָּׁה מַה־נָּתַתְּ עִשְׂיֹת וַתֹּאמֶר הָאֱשֶׁה הַנֶּחֱשׁ הַשְּׂוֹאֵנִי
 14 וְאָכַל: וַיֹּאמֶר יְהוָה אֱלֹהִים, אֶל־הַנֶּחֱשׁ כִּי עֲשִׂיתְּ זֹאת אֲרוּר אַתָּה
 מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת הַשָּׂדֶה עַל־גְּחֹנֶךָ תֵּלֵךְ וְעַפְרָא תֹאכַל כָּל־יְמֵי
 חַיֶּיךָ: וְאוֹרֵבָה, אֲשִׁית בְּיָנֶהּ וּבִין הָאֱשֶׁה וּבִין זְרָעָהּ וּבִין זְרָעָהּ *
 16 הוּא וְשׂוֹפָה רֹאשׁ וְאֵתָה תִּשְׁפָּנוּ עִקְבֵּי: ס אֶל־הָאֱשֶׁה אָמַר
 הַרְבֵּה אֲרַבָּה עֲצָבוֹנֶךָ וְהִרְלֵךְ בְּעֶצֶב תִּלְדֵּי בָנִים וְאֶל־אִישׁוֹ תִּשְׁוֹקֶנָהּ
 17 וְהוּא וּמְשִׁלֶּבֶת: ס וּלְאָדָם אָמַר כִּי שְׂמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל
 מִדְּהֵעֵן אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאָדָמָה
 18 בְּעִבּוּרָהּ בְּעֲצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ: וְקוֹץ וְדַרְדַּר תַּעֲמִיחַ לָךְ
 19 וְאָכַלְתְּ אֶת־עֵשֶׂב הַשָּׂדֶה: בְּזַעַת אִפְיָהּ תֹאכַל לֶחֶם עַד שׂוֹבָהּ אֶל־
 הָאָדָמָה כִּי מִמֶּנּוּ לָקַחְתָּ כִּי־עַפְרָא אֵתָה וְאֶל־עַפְרָא תָשׁוּב: וַיִּקְרָא כ
 21 הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיחָה אִם כָּל־חַי: וַיַּעַשׂ יְהוָה
 22 אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתֻמֹּת עוֹר וַיַּלְבִּשֵׁם: פ וַיֹּאמֶר
 יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶתֶד מִפְּנֵי לְדַעַת טוֹב וְרָע וְעַתָּה,
 23 כִּי־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם: וַיִּשְׁלַח־הוּ
 24 יְהוָה אֱלֹהִים מִן־עֵדֶן לְעַבְדֹּ אֶת־הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרֹשׁ
 אֶת־הָאָדָם וַיִּשְׁכַּן מִקְדָּם לְגַן־עֵדֶן אֶת־הַפְּרִיָּים וְאֵת לֶחֶט הַחֹרֵב
 הַמְתַּהַפֵּקֶת לְשֹׂמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:

MASORETIC NOTES EXPLAINED.

ב' רבתי	Large Beth.
ה' זעירא	Small He.
דגש אחר שורק	Daghes after Shurek.

LESSONS IN WRITING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְרוּדִי וְרוּדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אַח לְכֶם אִיִּךְ lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶּן lit. *there is no son to him*.

Translate into Hebrew:—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. OTHER PRONOUNS, § 30.

Translate into Hebrew:—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this² thou¹ *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, נָבַד, and שָׁלַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb יָתַן לוֹ אֱלֹהִים רְכֻשׁ *God gave to him property*.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of קָטַל with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of קָבַד and שָׁכַל.

Translate:—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **קָטַל**.

Translate:—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

α. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **כָּטַף** with suffixes, adding to each form its proper signification.

Translate:—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of **בָּחַן** with suffixes.

Translate:—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of **קָטַל** with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

Write the different persons of the Kal future of קָטַל with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of לָמַד with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil!

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of **יָבֵל** with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m. and f.*). To kill them (*m. and f.*). To kill her. To kill him. Kill (*m. s. and pl.*) her. Kill (*m. s. and pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s. and pl.*) them. To massacre you (*m. and f.*). His massacring us. Your being massacred. Cause (*m. s. and pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m. and f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m. and f.*). To keep us. To keep them (*m. and f.*). Keep (*m. s. and pl.*) them. My keeping the commandment. Remember (*m. s. and pl.*) me. Here am I (Heb. **הִנְנִי**, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s. and pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47: 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns *דְּבַר* *word* and *נֶפֶשׁ* *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (אָ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of חָזַק *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. AYIN GUTTURAL VERBS, § 54.

The verb כָּפַר has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of כָּפַר .

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (לֵב) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us The God of Israel is thy Redeemer.

18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of שְׁלַח to send.

The Piel of this verb may be rendered for the sake of distinction to send away.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (כל) good from us.

19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of פָּנָה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The *Niphal* is found only in the preterite and participle; the *Kal* in the infinitive, future, and imperative.

Write the paradigm of פָּנָה *to approach* and the *Kal* of נָתַן *to give*.

Translate :—

Approach thou (*m. and f.*). She will approach. They (*m. and f.*) will approach. Approaching. To approach. We approached. Ye (*m. and f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m. and f.*) causedst to approach. Cause ye (*m. and f.*) to approach. Thou (*m. and f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m. and f.*) gave. Thou (*m. and f.*) gavest. We gave. We shall give. Give thou (*m. and f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of סָבַב *to surround*, and the Piel of סִבֵּב *to excite*.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. PE YODH VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבֵשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where¹ we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret. Rem. 37*) will I cause you to dwell in this land forever.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of יים *to contend*.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of נָחַד to *find*.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. LAMEDH HE VERBS, § 61.

Write the paradigm of גָּלַה .

Translate:—

They revealed. We revealed. She revealed. I 10

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מִן, thus הַמָּשָׁה מִן הַסּוּסִים *five of the horses*, not הַמָּשָׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָהָם which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

26. TO ACCOMPANY GEN. 1:1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is² (Heb. he, § 67, 2) light¹

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness,

33. GEN. 1 : 14-16.

Let there be light. Let there be a light (lummyary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

34. GEN. 1 : 17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful.

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. GEN. 2 : 21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. GEN. 3 : 1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

² See Remark 8, Lesson 7.

45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3:16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3:20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.

HEBREW-ENGLISH VOCABULARY.

אָב n. m. (const. אָבִי, pl. אָבוֹת) <i>father</i>	אַחֵר prep. <i>after</i>
אָבֵד v. K. (פָּאַ) <i>to perish. P. to destroy</i>	אֵי adv. (suf. אֵינִי) <i>where?</i>
אָבֶן n. m. f. <i>a stone</i>	אֵיבָה n. f. <i>enmity</i>
אָד n. m. <i>mist, vapor</i>	אֵינָהּ adv. <i>where?</i>
אֶדוֹם n. m. <i>Edom</i>	אֵינֶכָהּ adv. <i>how?</i>
אֶדוֹן n. m. <i>lord, master</i>	אֵין (const. אֵינִי) <i>nothing there is not or was not</i>
אָדָם n. m. <i>man</i>	אֵינָהּ adv. <i>where?</i> only after מֵן, מֵאֵינָהּ <i>whence?</i>
אֶדְמָה n. f. <i>ground, land</i>	אֵיפָהּ n. f. <i>ephah</i>
אֶדְלָי n. m. <i>Lord</i>	אִישׁ n. m. (אַנְשִׁים) <i>man, husband, each</i>
אָהֵב or אָהֵב v. K. <i>to love</i>	אָכַל v. K. (פָּאַ) <i>to eat. H. to cause to eat</i>
אָהֵל n. m. (אַהֲלִים) <i>tent</i>	אֵל adv. <i>not</i>
אָהֲרֹן n. m. <i>Aaron</i>	אֵל n. m. <i>God</i>
אֹרֶךְ v. K. N. <i>to shine. H. to cause to shine, give light</i>	אֵלֶי prep. <i>to, unto, respecting</i>
אֹרֶךְ n. m. <i>light</i>	אֵלֶיךָ see זֶה
אֹרֶר n. <i>Ur</i>	אֵלֶיךָ commonly in the pl.
אוֹת n. m. f. (וֹת) <i>sign</i>	אֱלֹהִים n. m. <i>God</i>
אָז adv. <i>then</i>	אֶלְעָזָר n. m. <i>Eleazar</i>
אָזֶן n. f. (אָזְנוֹת) <i>ear</i>	אִם n. f. (אִמּוֹת) <i>mother</i>
אָח n. m. (const. אָחִי, pl. אָחִים) <i>brother</i>	אִם conj. <i>if, in a disjunctive question or</i>
אָחָב n. m. <i>Ahab</i>	אִמּוֹן v. N. <i>to be verified, found true</i>
אָחִי adj. <i>one</i>	
אָחוֹת n. f. <i>sister</i>	

- אִמָּנָה n. *Amanah*
 אִמָּנָם adv. *truly, indeed*
 אָמַר v. K. (פָּא) *to say*. N. *to be said*
 אָנָּה adv. *whither?*
 אָנוּשׁ n. m. *man*
 אָנִי, אָנֹכִי pron. *I*
 אָפָּה n. m. (אֶפְסִים) *nostril, face*
 אָף conj. *also, even*; אָף כִּי *how much more* or after a negative *how much less*; Gen. iii. 1, *is it even so that?*
 אָפֶר n. m. *ashes*
 אָרְבֵּה n. f. *lattice, window*
 אָרְבַּע num. *four*
 אָרְבָּעִים num. *forty*
 אָרוֹן n. m. f. *ark*
 אָרֶץ n. m. f. (וְת) *earth, land*
 אָרַר v. K. P. *to curse*. N. *Ho. to be cursed*
 אָרָרַט n. *Ararat*
 אֵשׁ n. m. f. *fire*
 אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*
 אֲשֶׁר pron. *who, which*; conj. *that, because*; כִּאֲשֶׁר *as*
 אִשְׁתָּה n. f. (ים. and וְת) *pillar*
 אֵת sign of the definite object
 אִתּוֹ prep. *with*
 אַתָּה m., אַתָּה f. pron. *thou*
 אֵין prep. *in, into, at, with*
 אֵינָה n. f. *a well*
- בְּגָד n. m. *garment, pl. clothes*
 בְּרָה n. m. *separation*; לְבָדוֹ *in his separation, i. e. alone*
 בָּדַל v. H. *to separate, divide*. N. *to be separated*
 בְּדִלְיָה n. *bdellium*
 בְּהֵי n. m. *emptiness*
 בְּהֵמָה n. f. *beast, cattle*
 בּוֹא v. K. (fut. יָבוֹא) *to come*. H. *to cause to come, bring*. Ho. *to be brought*
 בֵּין prep. *between*
 בֵּית n. m. (בְּתִים) *house*
 בְּלֹאֵי adv. *not*, used with the infinitive
 בֶּן n. m. (בְּנִים) *son*
 בָּנָה v. K. *to build*
 בַּעֲבוּר prep. *on account of*
 בַּעַל n. m. *Baal, lord*
 בֹּקֶר n. m. *morning*
 בָּרָא v. K. *to create*. N. *to be created*
 בָּרָד n. m. *hail*
 בְּרִית n. f. *covenant*
 בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*
 בְּרִכָּה n. f. *a blessing*
 בָּשָׂר n. m. *flesh*
 בַּת n. f. (suf. בָּתוֹ, pl. בָּנוֹת) *daughter*
 בְּתוּלָה n. f. *virgin*
 גָּאַל v. K. *to redeem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גּוֹי n. m. *nation*

גֵּחֹן n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

גְּמוּלָה n. m. *benefit*

גֶּן n. m. (גַּנִּים) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֹּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דָּבַר v. P. *to speak*

דְּבָר n. m. *word*

דְּבַשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דְּלָתַיִם) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דְּמָשֶׁק n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דְּרִיזִר n. m. *thistle*

דְּרָךְ n. m. f. *way*

דָּשָׂא v. K. *to spring up, said of grass.* H. *to cause to spring up, bring forth grass*

דֶּשֶׂא n. m. *grass*

הֵּ art. *the*

הָ asks a question.

הָדָר n. m. *majesty*

הוּא m. הִיא, הִיא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָלָה v. K. *to be*

הָלַךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הֵן, הִנֵּה int. (suf. הִנְנִי) *lo! behold!*

הֵנָּה adv. *hither*

הִפְךָ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הַר n. m. (pl. הָרִים, const. הָרִי) *mountain*

הַרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זֹאת f. אֵל, אֵלֶּה pl. pron. *this, these*

זָהָב n. m. *gold*

זַיִת n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זַעֲהָ n. f. (זַעֲתָ) *sweat*

זָעַק v. K. (fut. a) *to cry*

זַעֲקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זֶרַע n. m. *seed*

- חָבֵא v. H. *to hide*. N. Hith. *to hide one's self*
 חֲגוּרָה n. f. *apron*
 חֲדָקֶל n. *Hiddekel, Tigris*
 חֲדָשׁ adj. *new*
 חֲדָשׁ n. m. *month*
 חֲוִילָה n. *Havilah*
 חֲזָק v. K. (fut. a) *to be strong*
 חַי adj. (חַיָּה) *living, alive*
 חַיָּה n. f. (paragog. vowel חַיָּהוּ) *life, living thing, beast*
 חָיִי v. K. *to live*
 חַיִּים n. m. pl. *life*
 חַלּוֹן n. m. f. *window*
 חָלַל v. H. *to begin*
 חָלַץ v. P. *to deliver*
 חָמַד v. K. P. *to desire*. N. *to be desired*
 חֲמִישִׁי num. *fifth*
 חָמָן n. m. *Haman*
 חֲמִשִּׁים num. *fifty*
 חֲסָד n. m. *kindness, mercy*
 חָסַר v. K. *to be diminished, to fail*
 חֲצִי n. m. (חֲצִי) *half*
 חֶרֶב n. f. *sword*
 חֵרֶשׁ adj. (חֵרָשִׁים) *deaf*
 חֹשֶׁךְ n. m. *darkness*
 טָהוֹר adj. *clean, pure*
 טָהַר v. K. *to be clean, pure. P. to purify, cleanse*. N. *to be purified*
 טוֹב adj. *good*
 טָנָף v. P. *to soil, defile*
 טָרַם adv. *not yet, before*
 יָבֵשׁ v. K. (inf. const. יִבְשֶׁה) *to be dry*
 יַבְשָׁה adj. f. *dry land*
 יָגַע v. K. *to be weary*. P. H. *to weary, to cause to toil*
 יָד n. f. *hand*
 יָדַע v. K. *to know*. H. *to cause to know, let know*
 יְהוּדָה n. m. *Judah*
 יְהוּדִי n. m. *Jew*
 יְהוָה n. m. *Jehovah*
 יוֹם n. m. (יָמִים) *day*
 יוֹנָה n. f. (יָם) *dove*
 יוֹסֵף n. m. *Joseph*
 יָלַד v. K. *to bear, bring forth*. N. Pu. *to be born*
 יָלַד see הֵלֵךְ
 יָם n. m. (יָמִים) *sea*
 יַעֲקֹב n. m. *Jacob*
 יָצָא v. K. *to go out, go forth*. H. *to cause to go forth, bring forth*
 יָצַק v. K. *to pour*
 יָצַר v. K. (fut. יִצְוֹר) *to form*
 יָרָא v. K. (fut. יִירָא) *to fear*
 יָרַד v. K. *to go down, descend*
 יְרוּשָׁלַם n. *Jerusalem*
 יָרַח n. m. *moon*
 יְרִיחוֹ n. *Jericho*

- יָרֵק n. m. *greenness*
 יָרַשׁ or יָרַשׁ v. K. H. *to drive out*
 יִשְׂרָאֵל n. m. *Israel*
 יָשַׁב v. K. *to sit, dwell, inhabit*
 יָשַׁן v. K. (fut. יִישָׁן) *to sleep*
 יִשְׁע n. m. *salvation*
 כִּי prep. *according to, as, like*
 כָּבֵד K. (fut. a) *to be heavy*.
 P. *to honor*. N. *to be honored*
 כְּבוֹד n. m. *honor, glory*
 כָּבַשׁ v. K. P. *to subdue*. N. *to be subdued*
 כֹּה adv. *thus, so*
 כֹּהֵן n. m. *priest*
 כּוֹכַב n. m. *star*
 כּוּל v. P. (כְּלֻל) *to contain*
 כּוּשׁ n. m. *Cush*
 כִּי conj. *for, because, that*;
 after a negative *but*
 כֹּל n. m. (suf. כָּלֹ) *all, every, the whole*
 כָּלָא v. K. *to withhold, restrain*. N. *to be restrained*
 כָּלָה v. K. *to come to an end*.
 P. *to complete, finish*. Pu. *to be finished*
 כֶּלִי n. m. (כְּלִים) *vessel, article*
 כֵּן adv. *so*. עַל כֵּן *therefore*
 כַּנְּף n. f. *wing*
 כִּסֵּא n. m. (וֹת) *throne*
- כֶּסֶף n. m. *silver*
 כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*
 כְּרוּב n. m. *cherub*
 כָּרַת v. K. *to cut, cut off, make a covenant*. H. *to cut off*.
 Ho. *to be cut off*
 כַּשְׁדִּים n. m. pl. *Chaldees*
 כְּתוֹנֶת n. f. (pl. כְּתוֹנוֹת, const. כְּתוֹנוֹת) *tunic*
 לְ prep. *to, for*
 לֹא adv. *not*
 לֵב n. m. (לְבוֹת) *heart*
 לִבָּב n. m. (וֹת) *heart*
 לָבַשׁ or לָבַשׁ v. K. (fut. a) *to put on, wear, be clothed with*. H. *to cause to put on, to clothe*
 לָהֵט n. m. *flame*
 לֶחֶם n. m. f. *bread*
 לַיְל n. m. (לַיְלָה § 48. 2, pl. וֹת) *night*
 לִוַּן v. K. *to lodge*
 לָפְזִי see פְּזִים
 לָבַד v. K. *to capture*
 לָקַח v. K. *to take*. N. Pu. *to be taken*
 מְאֹד adv. *very*
 מֵאָה num. *hundred*
 מְאוֹר n. m. (ים. and וֹת) *light, luminary*
 מֵאֲכָל n. m. *food*

- מִדְּבָר n. m. *wilderness*
 מָה pron. *what? whatever;*
 לָמָּה, לְמָּה *for what? why?*
 מוֹסֵר n. m. *instruction*
 מוֹעֵד n. m. (יָם. and יוֹם) *season*
 מוֹת v. K. *to die.* Ho. *to be*
 put to death
 מוֹת n. m. *death*
 מוֹזֵבֶת n. m. (יוֹם) *altar*
 מִטָּה n. f. *bed*
 מְטֵר v. H. *to cause to rain*
 מֵטֵר n. m. *rain*
 מִי pron. *who? whoever*
 מַיִם n. m. pl. *water*
 מִיִּן n. m. *species, kind*
 מִכֵּר v. K. *to sell*
 מָלֵא v. K. *to fill or be full.* P.
 to fill. N. Pu. *to be filled*
 מְלֹאכָה n. f. (const. מְלֹאכֶת.
 suf. מְלֹאכָתוֹ) *work*
 מְלַחְמָה n. f. *war, fighting*
 מְלַךְ v. K. *to reign.* H. *to*
 cause to reign, to make
 king. Ho. *to be made king*
 מֶלֶךְ n. m. *king*
 מְלֻכָּה n. f. *queen*
 מְלָכוּת n. f. (§ 9. 7) *kingdom*
 מְמַלְכָּה n. f. (const. מְמַלְכֶת)
 kingdom
 מְמַשְׁלָה n. f. (const. מְמַשְׁלֶת)
 dominion, rule
 מָן n. m. *manna*
 מִן prep. *from, out of;*
 מִקְדָּם *on the east of*
- מְנוּחָה n. m. *rest*
 מְנַע v. K. *to withhold, keep*
 back. N. *to be withheld*
 מְעַט n. a *little*
 מְעַט H. *to make small or few*
 מְעוֹן n. m. (יָם. and יוֹם)
 fountain
 מְעַל adv. *above*
 מְעָרָה n. f. (const. מְעָרֹת) *cave*
 מְצָא v. K. *to find*
 מַצֵּבָה n. f. *statue*
 מְצֻוָּה n. f. *commandment*
 מְקוּוֹה n. m. *gathering together,*
 collection
 מְקוֹם n. m. f. (יוֹם) *place*
 מָרָא n. f. *Mara (bitter)*
 מְרֹאָה n. m. *sight, appear-*
 ance
 מְרֹדְכַי n. m. *Mordecai*
 מְשַׁח v. K. *to anoint*
 מִשְׁכָּן n. m. *tabernacle, dwell-*
 ing
 מְשַׁל v. K. *to rule, with אַ be-*
 fore its object. H. *to cause*
 to rule
 מִשְׁפָּט n. m. *judgment*
- נָא particle of entreaty, *now,*
 pray, I pray thee
 נִגַּד v. H. *to tell.* Ho. *to be told*
 נֶגֶד prep. *before, in the pres-*
 ence of, over against; כְּנֶגֶד
 corresponding to, a coun-
 terpart

נָגַע v. K. *to touch*, with בָּ before its object

נָגַשׁ v. K. N. *to approach*

נָהָר n. m. (יָם. and יוֹת) *river*

נָוַח v. K. *to rest*. H. (הַלִּיחַ or הַלִּיחַ) *to cause to rest, put, place*

נֹחַ n. m. *Noah*

נָחָשׁ n. m. *serpent*

נָטַע v. K. *to plant*

נַעֲמִי n. f. *Naomi (sweet)*

נָעֹר n. m. *young man*

נָפַח v. K. *to breathe, blow*

נָפַל v. K. *to fall, fail*

נַפְשׁ n. m. f. (יָם. and יוֹת) *soul, life*

נִקְבָּה n. f. *female*

נָשָׂא v. H. *to deceive*

נָשִׁים see נִשְׂאָה

נִשְׂמָה n. f. *breath*

נָחַץ v. P. *to demolish*

נָתַן v. K. *to give, put*. N. Ho. *to be given*

סָבַב v. K. *to surround*

סָגַר v. K. P. *to shut, shut up*.

N. Pu. *to be shut*. H. *to cause to shut*

סָכַר v. N. *to be shut, stopped*

סֶלַע n. m. *rock*

סָפַר v. P. *to recount, tell*

עָבַד v. K. *to serve, till*

עֶבֶד n. m. *servant*

עָבַר v. K. *to pass*. H. *to cause to pass*

עַד prep. *unto, until*

עֵדָה n. f. *company, assembly*

עֵדֶן n. *Eden*

עוֹד adv. *yet, besides*

עוֹלָם n. m. *suckling, babe*

עוֹלָם n. m. *eternity*; לְעוֹלָם forever

עוֹף n. m. *fowl, birds*

עוֹף v. K. P. *to fly*

עוֹר adj. *blind*

עוֹר n. m. (יוֹת) *skin*

עָזַב v. K. *to leave, forsake*

עֲזָרָה n. m. *help*

עָטַר v. P. *to crown*

עַי n. (with art.) *ai*

עַיִן n. f. (עַיִנוֹת) *eye*

עִיר n. f. (עִירוֹת) *city*

עִירָם n. m. (עִירָמִים) *nakedness, naked*

עַל prep. *upon, over, concerning*

עָלָה v. K. *to go up*. H. *to bring up, offer*

עָלָה n. m. *leaf*

עָלָה n. f. *burnt-offering*

עָלִי n. m. *E'i*

עֲלָם see עוֹלָם

עַם n. m. (עַמִּים) *people*

עִם prep. (עִמִּי or עִמִּי) *with*

עָמַד v. K. *to stand*

עָפָר n. m. (יוֹת) *dust*

- עץ n. m. *tree*, and collectively *trees*
- עֶצֶב n. m. *pain, sorrow*
- עֲצָבוֹן n. m. *pain, sorrow*
- עֶצֶם n. f. (ים. and וּת) *bone*
- עֶקֶב n. m. (const. עֶקֶב, pl. ים. and וּת) *heel*
- עֶרֶב n. m. f. (וּת) *evening*
- עֵרָב n. m. *raven*
- עָרוֹם adj. (עֲרֹמָה) *naked*
- עָרוּם adj. *cunning, subtle*
- עֶשֶׂב n. m. (וּת) *herb*
- עָשָׂה v. K. *to do, make, produce*. N. *to be done, made*
- עֵשָׂו n. m. *Esau*
- עֶשְׂוֹר n. m. *decade, ten*
- עֶשְׂרִי num. *tenth*
- עֵת n. m. f. (עֵתִים) *time in the sense of duration*
- עַתָּה adv. *now*
- פֶּה n. m. (const. פִּי) *mouth*
- פִּישׁוֹן n. *Pison*
- פְּלִשְׁתִּים n. m. pl. *the Philistines*
- פֶּן conj. *lest, that not*
- פְּנִים n. m. pl. *face*; לְפָנַי or עַל-פָּנַי *before, in the presence of*
- פְּעַם n. m. f. *time in the sense of repetition*
- פָּתַח v. K. *to open the eyes*. N. *to be opened*
- פָּרַד v. K. P. H. *to separate, part*. N. Pu. *to be parted*
- פָּרְהָה v. K. *to be fruitful*
- פְּרִי n. m. *fruit*
- פַּרְעֹה n. m. *Pharaoh*
- פַּרְפָּר n. *Pharpar*
- פְּרָת n. *Euphrates*
- פָּשַׁט v. K. *to take off clothes*
- פָּתַח v. K. *to open*. N. *to be opened*
- פָּזָא n. m. (ים. and וּת) *host*
- צְדָק n. m. *righteousness*
- צָוָה v. P. *to command*
- צִיּוֹן n. f. *Zion*
- צֶלֶם n. m. *image*
- צִלְעַת n. f. (const. צִלְעַת, pl. ים. and וּת) *side, rib*
- צָמַח v. K. P. *to sprout, to shoot forth*. H. *to cause to sprout*
- צַעֲקָה n. f. *cry*
- צָרָה n. f. (צָרָת) *trouble*
- קָבַל v. P. *to receive, accept*
- קָבְצוּ v. P. *to gather*. N. *to be gathered*
- קָבַר v. K. *to bury*. N. *to be buried*
- קֶדֶם n. m. *east*
- קִדְמָה n. f. *former state*
- קִדְמָה n. f. *east*
- קָדַשׁ v. K. (fut. a) *to be holy*. P. H. *to sanctify, consecrate*. N. Pu. *to be sanctified*. Hith. *to sanctify or purify one's self*

קֹדֶשׁ n. m. holiness, a holy place or thing

קָנָה v. N. to be gathered together

קוֹל n. m. (וֹת) voice, sound

קָוָם v. K. to arise

קוֹץ n. m. thorn

קָטָן, קָטוֹן adj. (קִטְפוֹה) little, small

קָטַר v. H. to burn incense

קִטְרוֹת n. f. incense

קָלַל v. K. to be light, diminished

קָלְלָה n. f. a curse

קֵץ n. m. end

קִצְּהָ n. m. end

קָרָא v. K. to call. N. Pu. to be called

קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer

קָרַע v. K. to rend

רָאָה v. K. (fut. with Vav וַיֵּרָא) to see. N. to be seen, appear

רֹאשׁ n. m. (רֵאשִׁים) head, source

רֵאשִׁית n. f. beginning

רַב adj. (רַבָּה) much, many

רָבָה v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.

רְבִיעִי num. fourth

רֶגֶל n. f. (רְגָלִים) foot

רָדָה v. K. to rule, have dominion

רְהָטִים n. m. pl. troughs

רוּחַ n. m. f. (וֹת) breath, wind, Spirit

רוּץ v. K. to run

רַחוּם adj. merciful

רַחֲמִים n. m. pl. mercies, compassions

רָחַף v. P. to brood, hover over

רָחַץ v. K. to wash

רִיב v. K. to contend

רָמַשׁ v. K. to creep

רִמָּשׁ n. m. creeping thing, reptile

רַע adj. (רָעָה) bad, evil

רָעָב n. m. famine

רָעָה n. f. evil

רָקִיעַ n. m. firmament

שָׂדֶה n. m. (ים. and וֹת) field

שִׁיחַ n. m. bush, shrub

שָׂים v. K. to place

שָׂוַל v. H. to be wise, act wisely

שָׂלְמָה n. f. garment

שִׂמְחָה n. f. gladness

שָׂק n. m. sackcloth

שָׂרַף v. K. to burn

שִׂשׂוֹן n. m. joy

שְׂאֵרִית n. f. remnant

שְׂבִיעִי num. seventh

שָׁבַע v. N. to swear

- עָשָׂר n. m. *seventeen*
 שָׁבַר v. P. *to break in pieces*
 שָׁבַת v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*
 H. *to cause to rest or cease*
 שַׁבָּת n. m. f. (suf. שַׁבְּתוֹ) *Sabbath*
 שֹׁהַם n. m. *onyx*
 שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*
 שׁוּף v. K. *to bruise, crush*
 שָׁחַת v. H. *to destroy*
 שָׁיַת v. K. *to put*
 שָׁכַב v. K. *to lie down*
 שָׁכַח v. K. *to forget*
 שָׁכַח v. K. *to subside*
 שָׁכַל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*
 שָׁכַם v. H. *to rise early*
 שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*
 שָׁלַח v. K. P. H. *to send, send away, put forth*
 שְׁלִישִׁי num. *third*
 שָׁלַךְ v. H. *to cast*
 שְׁלֹמֹה n. m. *Solomon*
 שָׁם adv. *there*; שָׁמָּה *thither*
 שֵׁם n. m. (וֵת) *name*
 שָׁמוּאֵל n. m. *Samuel*
 שָׁמַיִם n. m. pl. *heaven*
 שֶׁמֶן n. m. *oil*
 שָׁמַע v. K. *to hear, with a direct object or with ב; to hearken*
- שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*
 שֶׁמֶשׁ n. m. f. *sun*
 שָׁנָה n. f. (יָם.) *year*
 שָׁנִי n. m. *crimson*
 שְׁנִי num. *second*
 שְׁנַיִם m. שְׁנַיִם f. num. *two*
 שְׁנִיתָּהּ adv. *a second time*
 שַׁעַר n. m. f. (יָם.) *gate*
 שַׁפְּתָהּ n. f. *handmaid*
 שָׁקָה v. H. *to cause to drink, to water*
 שֶׁקֶל n. m. *shekel*
 שָׂרָץ v. K. *to creep, teem with, increase abundantly*
 שָׂרָץ n. m. *creeping thing, reptile*
 שֵׁשִׁי num. *sixth*
 תַּאֲוָה n. f. *desire*
 תַּאֲוָה n. f. (יָם.) *fig-tree, fig*
 תַּבָּהּ n. f. *ark*
 תַּהֲרִי n. m. *desolateness*
 תַּהוֹם n. m. f. (וֵת) *ocean, the deep*
 תְּוֹךְ n. m. *midst*
 תּוֹלְדוֹת n. f. pl. *generations*
 תַּחַת prep. *under, instead of*
 תַּפְּיִן n. m. *sea-monster*
 תָּפַר v. K. *to sew*
 תָּפַשׁ v. K. *to lay hold of; seize*
 תַּרְדֵּמָה n. f. *deep sleep*
 תַּשׁוּקָה n. f. *desire*

ENGLISH-HEBREW VOCABULARY.

✓ <i>Aaron</i> אַהֲרֹן	<i>ashes</i> אֵפֶר
<i>above</i> מֵעַל	<i>assembly</i> עֵדָה
<i>to accept</i> קָבַל P.	× <i>at</i> בְּ
✓ <i>according to</i> כִּי	× <i>Baal</i> בַּעַל
<i>on account of</i> בְּעִבּוּר	<i>babe</i> עוֹלֵל
✓ <i>to adhere</i> דָּבַק K.	<i>bad</i> רַע
<i>after</i> אַחֲרַי	<i>bdellium</i> בְּדֹלֵחַ
<i>Ahab</i> אַחָאָב	× <i>to be</i> הָיָה K.
<i>Ai</i> הָעִי	<i>to bear (bring forth)</i> יָלַד K.
× <i>alive</i> חַי	× <i>beast (domesticated)</i> בְּהֵמָה
× <i>all</i> כָּל	<i>beast (wild)</i> חַיָּה
<i>alone</i> לְבַדּוֹ	<i>because</i> כִּי, אֲשֶׁר
<i>also</i> גַּם, אַחַרְכֵּן	<i>bed</i> מִטָּה
<i>altar</i> מִזְבֵּחַ	<i>before</i> adv. טָרָם
<i>Amanah</i> אַמָּנָה	<i>before</i> prep. לְפָנַי, לְפָנֶיךָ, לְפָנָיו
× <i>and</i> וְ	<i>to begin</i> חָלַל H.
<i>to anoint</i> מָשַׁח K.	<i>beginning</i> רֵאשִׁית
<i>apron</i> חֲגוּרָה	<i>behold</i> הִנֵּה, הִנּוּ
<i>to appear</i> רָאָה N.	<i>belly</i> בֶּטֶן
<i>appearance</i> מֵרָאָה	<i>benefit</i> גְּמוּלָה
<i>to approach</i> קָרַב K. N.; קָרַב	<i>to bereave</i> שָׁכַל P.
K.	<i>to be bereaved</i> שָׁכַל K.
<i>to arise</i> קָם K.	<i>besides</i> עוֹד
× <i>ark</i> אֲרוֹן	× <i>between</i> בֵּין
<i>article</i> פָּלִי	<i>birds</i> עוֹף
× <i>as</i> כִּי, כַּאֲשֶׁר	

- × to bless בָּרַךְ K. (only in pass. part.) P.
blessing בְּרָכָה
blind עִוֵּר
blood דָּם
to blow נָפַח K.
bone עֲצָם
to be born יָלַד N.
 × *bread* לֶחֶם
to break in pieces שָׁבַר P.
breath רוּחַ, נְשָׁמָה
to breathe נָפַח K.
to bring בִּיאַ H.
to bring back שׁוּב P. H.
to bring forth יָצָא H.
to bring forth children יָלַד H.
to bring forth grass הִשָּׂא H.
to bring near קָרַב H.
to bring up עָלָה H.
to brood רָחַף P.
 × *brother* אָח
to bruise שָׁחַף K.
to build בָּנָה K.
to burn שָׂרַף K.
to burn incense קָטַר H.
burnt-offering עֹלָה
to bury קָבַר K.
bush שִׁיחַ
but (after a negative) כִּי

to call קָרָא K.
to capture לָכַד K.
to cast שָׁלַךְ H.
 × *cattle* בַּהֲמָה
- cave* מְעָרָה
 × *to cease* שָׁבַת
 × *Chaldees* כַּשְׁדִּיִּים
 × *cherub* כְּרוּב
city עִיר
clean טָהוֹר
to be clean טָהַר K.
to cleanse טָהַר P.
 × *to cleave (adhere)* דָּבַק K.
to clothe לָבַשׁ H.
to be clothed with לָבַשׁ or לְבַשׁ K.
clothes בְּגָדִים
collection מְקָנָה
to come בִּיאַ K.
to come near קָרַב K.
to command צִוָּה P.
 × *commandment* מִצְוָה
company עֵדָה
compassions רַחֲמִים
to complete כָּלָה P.
conception הִרְיוֹן
concerning עַל
to consecrate קָדַשׁ P. H.
to contain כּוּל P.
to contend רִיב K.
corresponding to כְּנֻגָד
counterpart כְּנֻגָד
 × *covenant* בְּרִית
 × *to create* בָּרָא K.
to creep רָמַשׁ K., שָׂרַץ K.
creeping thing שָׂרָץ, רָמֵשׁ
crimson שָׁנִי
to crown עָטַר P.

- to crush* דַּקַּק K. H., שָׁרַף K. x | *door* דֶּלֶת
cry זָעַקָה, זָעָקָה | *dove* יוֹנָה
to cry זָעַק K. | *to cause to drink* שָׁקָה H.
cunning עָרוּם | *to drive out* גָּרַשׁ K. P., יָרַשׁ
to curse אָרַר K. P. | or יָרַשׁ K. H.
curse קָלְלָה | *dry land* יַבֵּשָׁה
Cush כּוּשׁ | *to be dry* יָבַשׁ K.
to cut כָּרַח K. | *dust* עָפָר
to cut off כָּרַח K. H. x | *to dwell* יָשַׁב K., שָׁכַן^x K.
Damascus דַּמָּשְׁקַי | *dwelling* מִשְׁכָּן
x *darkness* חֹשֶׁךְ x | *each* אִישׁ
x *daughter* בַּת x | *ear* אָזֶן
x *David* דָּוִד x | *to rise early* שָׁכַם H.
x *day* יוֹם x | ✓ *earth* אֲרֶצַּךְ
deaf חֵרֵשׁ | *east* קִדְמָה, קִדְמָה
death מוֹת | *on the east of* לְ מִקְדָּם
to be put to death מוֹת Ho. | *to eat* אָכַל K.
decade עֲשׂוֹר x | x *Eden* עֵדֶן
to deceive נִשְׂאָה H. x | x *Edom* אֲדוּמָה
the deep תְּהוֹמוֹת x | x *Eleazar* אֶלְעָזָר
to defile נִטְמָא P., טָמַא P. x | x *Eli* אֵלִי
to deliver הִצִּיל P. | *emptiness* בָּהִי
to demolish נִתַּח K. | *to come to an end* כָּלָה K.
to descend יָרַד K. | *enmity* אִיבָה
desire תִּשְׁוָקָה, תִּשְׁוָה | *ephah* אִיפָה
to desire חָמַד K. P. | *Esau* עֵשָׂו
desolateness תְּהוֹהוּ x | x *eternity* עוֹלָם
to destroy אָבַד P., שָׁחַת H. | *Euphrates* פְּרָת
to die מוֹת K. | *even* גַּם
to divide בָּדַל H. x | x *evening* עָרֵב
to do עָשָׂה K. x | x *every* כָּל
dominion מִמְשָׁלָה | *evil* adj. רַע, n. רָעָה
to have dominion רָדָה K. x | x *eye* עֵינַי

- face* פָּנִים, אַפָּיִם
to fail נָפַל K.
to fall נָפַל K.
famine רָעָב
father אָב
to fear יָרָא
female נְקֵבָה
to make few מָעַט H.
field שָׂדֵה
fifth הַחֲמִישִׁי
fig, fig-tree תְּאֵנָה
fighting מִלְחָמָה
to fill מָלֵא K. P.
to find מָצָא K.
to finish כָּלָה P.
fire אֵשׁ
firmament רָקִיעַ
fish דָּגָה
flame לָהֵט
flesh בָּשָׂר
to fly עוֹף K. P.
food מַאֲכָל
foot רֶגֶל
for conj. כִּי, prep. ל
forever לְעוֹלָם
to forget שָׁכַח K.
to form יָצַר K.
former state קִדְמָה
to forsake עָזַב K.
four אַרְבָּעָה
fourth רְבִיעִי
fowl עוֹף
from מִן
fruit פְּרִי
to be fruitful פָּרָה K.
to be full מָלֵא K.
garden גֶּן
garment שְׂלֵמָה, בְּגָד
gate שַׁעַר
to gather קָבַץ P.
to be gathered together קָוָה N.
gathering together מִקְוָה
generations תּוֹלְדוֹת
Gibeon גִּבְעוֹן
Gihon גִּיחוֹן
to give נָתַן K.
to give light אִוֵּר H.
gladness שְׂמֵחָה
glory כְּבוֹד
to go הִלֵּךְ K.
to go down יָרַד K.
to go forth, go out יָצָא K.
to go up עָלָה K.
gold זָהָב
good טוֹב
God אֱלֹהִים, אֵל
grass קֶשֶׁא
great גָּדוֹל
to be great גָּדַל K.
to make great גָּדַל P.
greenness יָרֵק
ground אֲדָמָה
hail פָּרָד
half חֲצִי
Haman חָמָן
hand יָד

- handmaid* שְׂפָחָה
Havilah חַוִּילָה
 x *he* הוּא
head רֹאשׁ
to hear שָׁמַע K.
to hearken שָׁמַע K.
heart לֵב, לִבָּב
 x *heaven* שָׁמַיִם
to be heavy כָּבֵד K.
to take heed שָׁמַר N.
heel עָקֵב
help עֲזָרָה
herb עֵשֶׂב
Hiddekel הַדְּקֵל
to hide הָבִיא H.
hither הִנֵּה
to lay hold of תָּפַס K.
 x *holiness* קִדְּשׁ
to be holy קָדַשׁ K.
honey דְּבַשׁ
honor כְּבוֹד
to honor כָּבַד P.
host אֶבָא
 x *house* בַּיִת
to hover over רָחַף P.
how אֵיכָכָה
how much less כִּי אַף—how
much more id.
husband אִישׁ
 x *I* אֲנִי, אֲנִי
if אִם
image צֶלֶם
 x *in* בְּ
incense קֹטֶרֶת
to burn incense קָטַר H.
to increase abundantly שָׁרַץ K.
indeed אֲמֵן
to inhabit יָשַׁב K.
instead of תַּחַת
instruction מוֹסֵר
into בְּ
 x *Israel* יִשְׂרָאֵל
 x *it* הוּא, הִיא
 x *Jacob* יַעֲקֹב
 x *Jehovah* יְהוָה
Jericho יְרִיחוֹ
 x *Jerusalem* יְרוּשָׁלַם
 x *Jew* יְהוּדִי
 x *Joseph* יוֹסֵף
joy שִׂשׂוֹן
 x *Judah* יְהוּדָה
judgment מִשְׁפָּט
to keep שָׁמַר K.
to keep back מָנַע K.
 x *to keep Sabbath* שָׁבַת K.
kind n. מִין
kindness חֶסֶד
king מֶלֶךְ
to make king מָלַךְ H.
kingdom מַמְלָכָה, מְלֻכּוּת
to know יָדַע K.
to let know יָדַע H.
land אֶרֶץ, אֲדָמָה
large גָּדוֹל

- to lead* הָלַךְ H.
leaf עֵלֶף
to leave עָזַב K.
lest פֶּן
to lie down שָׁכַב K.
life חַיָּה, חַיִּים, לַפֶּשׁ
light אֹר
a light מְאוֹר
to give light אֹר H.
like כִּי
likeness דְּמוּת
little קָטָן
a little מְעַט
to live חָיָה, חַיִּי K.
living חַי
living thing חַיָּה
lo! הֵן, הִנֵּה
to lodge לִין K.
lord אֲדוֹן, בַּעַל
Lord אֲדֹנָי
to love אָהַב K.
luminary מְאוֹר

majesty הִדָּר
to make עָשָׂה K.
to make a covenant כָּרַת K.
to make few or small מְעַט H.
to make king מָלַךְ H.
to make many רָבָה P. H.
male זָכָר
man אָדָם, אִישׁ, אֲנָשׁ
young man לְעָר
manna מָן
many רַב

to be many רָבָה K.
Mara מָרָא
master אֲדוֹן
mercies רַחֲמִים
merciful רַחוּם
mercy חַסֵּד
midst בְּתוֹךְ
mist אָד
month חֹדֶשׁ
moon יָרֵחַ
Mordecai מֶרְדֵּכַי
morning בֹּקֶר
mother אִם
mouth פֶּה
much רַב
to multiply intrans. רָבָה K.,
trans. רָבָה P. H.

naked עָרוֹם
nakedness עִירוּם
name שֵׁם
Naomi נַעֲמִי
nation גּוֹי
to bring near קָרַב H.
to come near קָרַב K.

new חֲדָשׁ
night לַיִל
Noah נֹחַ
nostril אָף
not לֹא, בְּלֹא, אַל
there is not or was not אֵין
that not פֶּן
not yet טָרָם
now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.

ocean תְּהוֹם

to offer עָלָה H., קָרַב H.

oil שֶׁמֶן

olive, olive-tree זֵיתָה

one אֶחָד

onyx שֹׁהַם

to open פָּתַח K.

to open the eyes פָּקַח K.

or (in a disjunctive question)

אוֹם

out of מִן

over עַל

over against נֶגֶד

overtake דָּבַק H.

pain עֲצָבוֹן, לְעָב

to part פָּרַד K. P. H.

people עַם

to perish אָבַד K.

Pharaoh פַּרְעֹה

Pharpar פַּרְפַּר

Philistines פְּלִשְׁתִּים

pillar אֲשֵׁרָה

Pison פִּישוֹן

place מְקוֹם

to place נִיתָה H., שָׂים K.

to plant נָטַע K.

to pour יָצַק K.

pray! I pray thee נָא

in the presence of נֶגֶד, לְפָנַי,

עַל־פָּנַי

* priest כֹּהֵן

to produce עָשָׂה K.

to produce seed זָרַע H.

to pulverize דָּקַק K. H.

pure טָהוֹר

to be pure טָהַר K.

to purify טָהַר P.

to purify one's self קָדַשׁ Hith.

to put נָתַח H., נָתַן K., שָׂיחַ K.

to put forth שָׂלַח K. P.

to put on clothes לָבַשׁ or לְבַשׁ

K.

queen מַלְכָּה

rain מָטָר

to cause to rain מָטָר H.

to receive קָבַל P.

to recount סָפַר P.

to redeem גָּאֵל K.

to reign מָלַךְ K.

to remember זָכַר K.

remnant שְׁאֵרִית

to rend קָרַע K.

reptile שָׂרָץ, רֶמֶשׂ

respecting אֶל־

to rest נִיתָה K., שָׁבַח K.

to return intrans. שׁוּב K.

rib צֶלַע

righteousness צְדָקָה

to rise early שָׁכַח H.

river נָהָר

rock סֶלַע

to roll גָּלַל K.

rule מְמַשְׁלָה

to rule מָשַׁל K., רָדָה K.

- to run* רוץ K.
Sabbath שַׁבָּת
to keep Sabbath שַׁבָּת K.
sackcloth שֵׁק
salvation לְשֵׁעַ
Samuel שְׁמוּאֵל
to sanctify קָדַשׁ P. H.
to say אָמַר K.
sea יָם
sea monster תַּיִן
season מוֹעֵד
second שֵׁנִי
a second time שֵׁנִית
to see רָאָה K.
seed זָרַע
to produce seed זָרַע H.
to seize תָּפַשׁ
to sell מָכַר K.
to send, send away שָׁלַח K.
 P. H.
to separate בָּדַל H., פָּרַד K. P.
 H.
separation בַּד
serpent נָחַשׁ
servant עֶבֶד
to serve עָבַד K.
seventh שְׁבִיעִי
to sew תָּפַר K.
she הִיא
shekel שֶׁקֶל
to shine אֹר K. N.
to shoot forth צָמַח K. P.
shrub שִׁיחַ
to shut, shut up סָגַר K.
- side* צֶלַע
sight מַרְאָה
sign אוֹת
silver כֶּסֶף
sister אָחוֹת
to sit יָשַׁב
sixth שֵׁשִׁי
skin עוֹר
to sleep נָשַׁן K.
deep sleep תַּרְדֵּמָה
small קָטָן
to make small מָעַט H.
so כֵּן, כֹּה
to soil טָנַף P.
Solomon שְׁלֹמֹה
son בֶּן
sorrow עֲצָבוֹן, עָצַב
soul נֶפֶשׁ
sound קוֹל
source רֹאשׁ
to sow זָרַע K.
to speak דִּבֶּר P.
species מִין
spirit רוּחַ
splendor הוֹד
to spring up (said of grass)
 קָמַח K.
to sprout צָמַח K. P.
to stand עָמַד K.
star כּוֹכַב
to station שָׁכַן P. H.
statue מַצֵּבָה
stone אֶבֶן
to be strong הִזָּק K.

- to subdue* כָּבַשׁ K. P.
subtle עָרוּם
suckling עוּל
sun שֶׁמֶשׁ
to surround סָבַב K.
to swear שָׁבַע N.
sweat זָעָה
sword חֶרֶב

tabernacle מִשְׁכָּן
to take לָקַח K.
to take off clothes פָּשַׁט H.
to teem with שָׂרַץ K.
to tell נִגַּד H., סָפַר P.
tent אֹהֶל
that conj. אֲשֶׁר, כִּי, pron. הוּא
that not פֶּן
the הַ
then אָז
there שָׁם
therefore עַל כֵּן
third שְׁלִישִׁי
this זֶה
thistle תְּרִיבִי
thither שָׁמָּה.
thorn קוֹץ
thou אַתָּה
throne כִּסֵּא
thus כֵּן
Tigris תִּגְרִיס
to till עָבַד K.
time (duration) עַתָּה
time (repetition) פְּעָמַם
to לְ, אֶל-
- to cause to toil* נָגַע P. H.
to touch נָגַע K.
tree, trees עֵץ
trouble צָרָה
troughs רְהָטִים
to be found true נִמָּן N.
truly אֱמֻנָם
tunic כְּתוֹנֶת
to turn הִפְךָ K.
two שְׁנַיִם

under תַּחַת
until עַד
unto אֶל-, עַד
upon עַל
Ur אּוּר

vapor אָדָם
to be verified נִמָּן N.
very מְאֹד
vessel בְּלִי
virgin בְּתוּלָה
voice קוֹל

to walk הִלְכָה K.
to walk about הִלְכָה Hith.
war מִלְחָמָה
to wash רָחַץ K.
water מַיִם
to water שָׁקָה H.
way דֶּרֶךְ
to wear לָבַשׁ or לְבַשׁ K.
to weary נָגַע P. H.
to be weary נָגַע K.

x <i>well</i> n. בָּאָר	\ <i>window</i> אַרְבֵּה
y <i>what?</i> מָה	<i>wing</i> כַּנָּף
y <i>whatever</i> מָה	<i>to be wise</i> שִׁכֵּל H.
<i>whence?</i> מֵאֵינן	<i>to act wisely</i> שִׁכֵּל H.
<i>where?</i> אַי, אֵינָה	x <i>with</i> אֵת, בְּ, עִם
y <i>which</i> אֲשֶׁר	<i>to withhold</i> כָּלָא K., מִנֵּעַ K.
<i>whither?</i> אֵינָה	\ <i>woman</i> אִשָּׁה
x <i>who</i> אֲשֶׁר	<i>word</i> דְּבָר
x <i>who?</i> מִי	<i>work</i> מְלָאכָה
y <i>whoever</i> מִי	<i>year</i> שָׁנָה
y <i>whole</i> כֹּל	<i>yet</i> עוֹד
x <i>why?</i> לָמָּה, לְמַעַן	<i>young man</i> זָעִיר
<i>wife</i> אִשָּׁה	<i>Zion</i> צִיּוֹן
<i>wilderness</i> מִדְּבָר	
<i>wind</i> רֵיחַ	

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